Destroy this Brahmin Raj

8 - DEC 1945
MADRAS

THE REAL INDIAN NATIONAL CONGRESS PARTY

Publishers :

SATH BRAHMANA ASHRAM

BEZWADA

1st Edition
1945

Copy-right by Publishers

RE. 1 & AS. 5.

46382

Printed at
Renaissance Printers Ltd.
T. Nagar, Madras.
Copies 2000—11-10-45

480

INTRODUCTION

1. Next to Mahatmaji, Nehruji, is the most dominant figure in Indian Political Horizon and his views may lead the country. But the question is, are his views correct and true to realities ?.

2. He says "Nobody has ever heard a Catholic or a Protestant or a Jewish majority . . . . . nevertheless this question has arisen, because we have separate electorates . . . . . " It is ture that separate electorates are undesirable. But, simultaneously can we afford to dis regard the conditions that necessitated them ?

3. No reservation for seats exist in the Parliament in England, because the people went, beyond the stage of communalism and are thinking today in terms of their 'Nation' But even in England in midieval days, Protestants were burnt alive by Catholics and vice versa.

4. But, in India we are almost in medieval age now. Nehruji defined Medievalism as "a religious group functioning as a political party". Vide Nehruji's Lahore speech published in "The Hindu" dated 19-7-45.

5. Unfortunately, most of our political parties in India, have a religious colour. Thus the Hindu Mahasabha, the Moslem League, the Sikh League, the All—India Christian League etc., endlessly are political bodies with a religious basis.

6. Coming to Hindu fold, we have admitted that the so-called Panchamas are a special entity in Hindu-fold deserving reservation of seats in Legislatures of the land. And it is really a religious way of thinking Politics.

7. In the Govt. of India Act of 1919, the Non-Brahmin Hindus (the so-called Sudras) had reservations of seats in Madras Legislature and it is also "a religious way of thinking Politics"

8. Why all this is occurring in India, today? Ie,. why almost all people are trying to measure their respective political shares in Legislatures etc., in terms of their religious communities?

9. The answer is, because the general political structure of the varicus peoples living in India, is inevitably associated with their religious grouping.

10 But, if it is true in the whole of India, it is much more so in "Hindu India" where the whole Political structure was intertwined with Religion, historically for thousands of years. The Gautama Dhrma Sutras—not to go earlier than a thousand years—prohibited so-called Sudras to be administrators or soldiers or merchants. and ordained that they should be "menial servants" of various kinds to the three Dwija ruling castes, who are Aryans, and any deviation was not allowed, but was very severely punished by law.

11. Even Kshatriyas, were not given full freedom to exercise their power "Rajah Sarvasyeshte Brahmanavarjam" Gautama Sutras 2-2-1 i.e., "the King is King only for all other people, except the Brahmins." And, so the Brahmin is defacto King, since the Ministership and Judgeships and administrative offices invariably went to the Brahmins.

12. All our Puranas, so called Dharma Sastras and Itihasas like Maha-Bharata taught only this kind of thinking for thousands of years.

13. And we had no other way of thinking till recently when British Educational system brought for the first time within the past fifty or sixty years, new political ways of thinking, but in only a limited sphere who are not even one per cent in the Country. The effect was insignificant on our society, which has been accustomed to think in a different manner, for thousands of years.

14. But, Mahatmaji and his generation were not much influenced by this new wave of thinking; for, they were under the spell of old so-called Sastras like Bhagavath Gita.

15. We know Mahatmaji was bent upon establishing Ramarajya, vide "Mahahadeva Desayjee's Catechism on Brahmin, Non-Brahmin Hindu Problem" published in Young India, dated 24-11-1927.

16. The Ramarajya of Ramayana was praised so much throughout Aryan literature only to consecrate the whole of India, at the altar of Brahminism and that was done most fraudulently in the name of God and God's word.

17. Was not that Rama Rajya, an inconceivable hell to so-called Sudras (not to speak of so-called Panchamas, probably who were considered beyond the range of humanity in terms of the so-called Varnasrama structure) which allowed them to be menial house-hold servants and were made to follow that satanic doctrin at the point of sword, any lapses being punished with severest punishments.

18. Can there be a greater hell than Rama Rajya to take a typical case why should Sambuka be killed for observing Tapah? and what is Tapah "Ritam Tapas, santam tapas, samas tapo, damas tapo, yagnam tapo, Bhur Bhuwar, Suwar Brahma ethath upasya ethath tapah" "to think for one's own self about God, to speak truth ......to control inner and outer bodity wants, to fast, love enemies..... etc." is tapas, i.e., holy penance; and why should holy Sambuka be Killed?

19. Mahatmaji explains it saying "whatever may be said in various Ramayanas, I hold my Rama to be incapable of having decapitated Sambuka (vide Ibid M. D. ji's Catechism 24—11—27).

20. But, if that were the basis of explanation, is there not the proverb "Gajam Midhya, Palayanam Midhya, i.e.," If the escape of the elephant is false, the existence of the elephant itself is false." So can we not say that Rama has not existed at all? We only know things from the documents which we now happen to possess whether Puranas or Itihasas. It was universally admitted that Rama under the inspiration of Vasishta most cruelly killed Sambuka for observing Holy Tapas. And that

killing is perfectly in agreement with the system of "Varnasrama Dharma" of Sanatanists who prescribed pouring red-hot lead into the ears of a socalled Sudra who happened to hear Vedic utterings and it is enough to kill him and similarly his private parts were cut off when adultery was committed with a Brahmin girl while a similar offence by the Brahmin was excused.

21. The so-called Varnasrama Dharma which is concentrated immorality because "Dusseelopi Dwijo Pujyo, natu Sudro Jithendriyah i.e., however impious may have been a Dwija, he deserves worship and not a socalled Sudra however holy he might be" is the unchallenged, universally accepted doctrine of those days And Tapah is not conceivable for a so-called Sudra to be performed and consequently it is no wonder that the Sudra should have been made to be killed by King Rama who is not a God, but a human being as all of us are.

22. And if "Dusseelopi Dwijo Pujyo" becomes the common accepted doctrine of Modern India, can there be nationality between so-called Sudras and Brahmins? And what is Nationality if there is no equality between two peoples? Is not Nationality the same as a Hindu home where all the four or five sons have the same rights? And still wonderfully the same mentality i.e, that the socalled Sudra does not deserve to be styled in terms of equality (The Brahmin is Brahma Sree and others not, etc. Vide Appendix V) is prevailing in almost all the 7 lakhs of villages and Towns of India, to-day, in 1945.

23. Rama is a symbol of consecrating the whole world at the altar of Brahmanism and for that purpose the Brahmins raised him to the status of a God, aud made him kill Sambuka, so that it might serve as a precedent to all peoples in the Aryan Kingdom. And later on, Rama, since he so faithfully served the Brahmin interests, was made a God and praised so, in Ramayana.

24. It is clear that the three Dwijas are Aryans and the socalled Sudras are Non-Aryans "Aryas Thrivarnikah Anaryas Sudrah" i.e, the three Dwijas are Aryans and

the socalled Sudras are Non-Aryans (Haradatta Mitakshara. Gautama Dharma Sutras 2-1-69) then it is clear that these are two different races and it is the Aryan genius that has manipulated this wonderful system of subordinating Non-Aryans in the name of God, Veda, Upanishads and Gita and for that purpose they have dubbed " some men " as Gods and Aryan religious Texts as God's words.

25. So, what at first they established by means of sword, subsequently they incorporated in so-called Sastras which are really Dushta Sastras i. e., Unholy Texts and in them included everything that is calculated to make them eternal rulers of the country, with all its Non-Aryan communities. So, it is a huge Aryan fraud.

26. So, in the first place, why should the Non-Brahmin Hindus enter into the fold of Brahminism (now called Hinduism for sometime) and loose the right of adopting Brahmana Dharma which they inherit form God Brahman, who is the common father, by blood as well as the general Cannons of Creation.

27. And similarly why should the so-called Panchamas enter into the Brahminical trap and call themselves so-called Panchamas or Chandalas which is the meanest word coinable in any language conveying that they are embodiments of Sin itself—and only to be treated as people worthy of living outside villages and untouchables and unseeables.

28. If really the Bhagavath Gita is God's Holy Text why it shoud characterise "Striyo Sudrah thatha Vysyah Ye pi syuh Papa Yonayah, i.e., that the socalled Sudrss and women are born-Sinners". Can 20 crores of people who are even according to Brahminical socalled Sastras are direct descendants of the Great God "Brahman" be called eternal sinners generation after generation, till the end of the Universe, without remedy and that even from their very birth?

29. And can such a Satanic doctrine be Godly doctrine and that Bhagavat Gita be a Godly document?

probably here comes the question : are you not a nastika ? an athiest ? Nobody except a fool denies the existence of God. "God does not exist" : here, does not the 2nd premise contradict the 1st one "God." And what is God, if not existence ? So, is not the athiest a fool who asserts something in the 1st premise and denies the same in the next ? Vide Sath sastriji's book "Does not God exist ?"

30. And what is the conception of your God ? And our great National poet Kalidasa finely depicted it " vag Ardhav eva samp: tau vag Ardhapratipattaye jagathah pitarau vande Par · t. Paramasarow" we have the most beautifully depicted Prakriti-and-Purusha combined God known as "Parvati-Paramaswarou". And this conviction is not meant to escape the Brahminical "Curse" as "Nastika i.e." the Godless one" but to satisfy the demands of our inner self.

31. And Chathurvarnyam Maya Srishtam" says Gita and if God created only four communities, what about Muslims, Christians, Sikhs etc, when considered of course in terms of 1, 2, 3 etc. Is our God a Communal God ? That is nonsense ; bacause " Viswatah Chakshur Utha Viswatho Mukhoh Viswatho Hasta Uta Viswatas path " *i. e.* Everywhere exist my eyes, face, feet in the whole universe (beyond which there is nothing) etc. So our God is a universal God.

32. And so "Chathurvanyam" as interpreted by the so-called Sanatanist, cannot be the proper Godly doctrine.

33. So, the so-called Holy Texts are not acceptable to the socalled Sudras and socalled Panchamas because they transgressed the common universally applicable Godly principles of truth, ahimsa, dharma and morality.

34. The property statement of the socalled Sanatanist " vide Appendix I " is an ungodly and unjust division of property because (i) in the first place it commits a spiritual murder of all non-dwija communities denying Brahamanatwa which was given by God to attain Brahmatwa ie., " earthly God-state" within the span of this life and (ii) also Since

it denies 18 most fundamental birth-rights" (Vide Appendix IX) " of so-called Sudras and so-called Panchamas.

35. Herein comes Mahatmaji's refind socalled Varna which he is so anxious to establish as Ramarajya but unfortunately it is as bad as that of the Sanatanists. "Denying freedom of choice to individual to select his own professions and (2) converting Godly doctrine of 'Varna' which is "highest spiritualism" given to every man on the face of this earth to rise to Godliness, into "bread-earning materialism" following the footsteps of so-called Sanatanists and (3) thus conceding the so-called Sanatanist's "spiritual murdering" of Non-Brahmin Hindus.

36. He kindly offers Vaisyathwa to so-called Sudras owning lands and who are in a very high position but why should they go into the Aryan trap at all, since Vaisya themselves are "Papayonayah" in terms of Gita and since Brahmanatwa is denied to them also. And it is consecrating so-called Sudras at the altar of Brahminism.

37. Why should so-called Panchamas be satisfied with being styled as Sudras? and why, "thus far and no further" when Sudratwa is denial of Brahmanatwa and also when associated with the 18 denials mentioned in Appendix IX.

38. And Mahatmaji's probably unconscious effort to bring these two great communities into the fold of Brahminism, is to eternally give them a subordinate and a dishonouaable place, though contrary is his ambition.

39. It is true, he removed inferiority, superiority complexion but the reservation of adopting BrahmanaDharma to Brahmins itself brings that superiority automatically even without their assuming; because highest learning has a very high place in universal relative values of things.

40. And s milarly his stricture that the socalled Sudras and so-called Panchamas etc., should not live upon socalled non Varna professions, outside their own father's or Varna profession, automatically prohibits them from adopting Kshatriya or Vysia or Brahmin professions

because they are devoid of earning and adoption of a certain professions and deviating the consequential earning are impossible, as editing "Young India" which is highest wisdom and hence Brahmanatwa and selling it with immense profit cannot be deviated from one another though the earning might have been utilised for chartiable purposes, the stigma of Patitatwa will be there and cannot be deviated and not one in a million adopt so-called non-varna proffesion when dessociated with earning.

41. So, the so-called Sanatanist's Varnasrama as well as the refind 'Varna' of Mahatmaji as expressed in "Young India" dated 24-11-1927 are not Godly doctrines. And they cannot be accepted, as such since (1) they are against individual freedom and against Atlantic Charter's four freedoms etc.

42. The proof they are Godly doctrines should be established by so-called Sanatanists and Mahatmaji who says that he has derived it from Bhagavath Gita. And in old days when there is controversy they used to invoke "Akasavani" and confirm truths. So here it is either the socalled Sanatanist or Mahatmaji who should invoke "Akasavani" and prove the truth of the so-called Varna-doctrines being Godly doctrines, especially when they deny Brahmanatwa which is their birth-inheritance from God. And since the Godly cannons of truth and Ahimsa, and Justice, they do not possess.

43. And so, these are only Aryan Ungodly doctrines fraudulently brought into existence, by misrepresentations of Vedas, Upanishads and Gita and unfortunate inter-pollations which Mahatmaji believed though not "in toto" at least partially, which is in itself sufficient to destroy the socalled Sudras spiritually, religiously, politically, and economically.

44. Was not the Brahmin a Sudra by birth and Brahmin only by adopting Upanayana Samskara ?

45. And why should not we also have the same privilege when we, as well as the Brahmin, have inherited

Sudaratwa only from God Brahman who is the first spring of these four Varnas as expressed in "Brahmano Asya Mukham Asith" etc in Purusha Sukta ? Is it not a huge fraud of the Brahmin against God and Humanity ?

46. And does this denial of Brahmanatwa not amount to the spiritual murder, at least from the time of Sambuka murder, of 100s of millions of socalled Sudras from generation to generation, till the present-day ?

47. Had not the Non-Brahmin Hindus such as Vasishta, Viswamitra, etc., enjoyed that "privilege of Brahmanisation" and even large countries enjoyed the same privilege as expressed in "Abrahmanye Thatha dese Kaivarthan prekshya Bhargavah Yagnopavitam Akalpayat (Bhagavatam) i.e. Parasurama went to a ccuntry; found it to be without Brahmins; sc he made fishermen as Brahmins." And why that privilege be now denied to us ?

48. Is it not Fascism to prevent us from orginally interpreting Vedas, Upanishads and Gita, in perfect agreement of (1) moral law, (2) Ahimsa, (3) Truth and (4) Justice and in perfect agreement of self-determination as expressed in Gita in "Brahma Kshatriya Visam Sudranamcha paramthapa Karmani Pravibhaktani Swabhava prabhavaih Gunaih" as indicated clearly Swabhava "Swasya bhavam i.e., in one's mind" Prabhavaih Gunaih, i. e., "according to characteristics *born* ".

49. So, can the so-called Sanatanist's satanic interpretation which is against "Swabhava Prabhavaih Gunaih" because varna is predetermination of the choice of man's profession and hence kills individual freedom, (which is the condition precedent of all moral activity as accepted by all great professors of universities throughout the world) be true interpretation while it is against the accepted Godly cannons of Truth, Justice and Morality ?

50. So, Brahmanatwa, Kshatriyatwa, Visyatwa which are not four varnas but the four-in-one Varna which is an indivisible, single personality as shown in paragraphs 25 to 30 of this appeal and hence those four aspects are inevita-

ble gradual stages of one man rising from Sudratwa to Brahmanatwa or Brahmatwa and are indivisible. A personality cannot be cut into four pieces horizontally and across. And hence there should be provision in the future constitution allowing anybody to declare either as Kshatriya or Vysya or Brahmana being applicable either one man in different periods, are to different persons.

51. Now, let us consider whether some of the Greatest Congress Leaders are thinking or not in terms of "communalism."

52. Rajaji's Madras Congress Ministry of 1937 declared in their report that what are called "minor Inams" were the property of Inamdars and not that of the cultivating tenants.

53. Is this declaration not "hidden communalism" and against Truth? because does not the Sarvalokasraya Sasanam of Chanduraragrama clearly establish that Agraharams were given in parts to Brahmins not for the sake of Self-cultivation but only for performing Brahminical rituals and that there is a custom "Brahmadeya Maryada" which is common to all similar Inam grants.

54. Does not this inscription satisfy all the conditions of what are called "minor inams" which were wrongly construed as the privileged special property of Inamdars? Was not that Chandrura Grama given to several Brahmins such as "Pithena Boya" "Kothinki Boya" etc.? And were not these also portions of Grama and were not all these Agraharams though divided into portions are still big estates covering hundreds of acres each portion?

55. And in those days (1) was anybody able to cultivate more than 10 acres at most? (2) Have not the three Dwijas and especially the Brahmins dreaded cultivation? (3) and entrusted it to others and was it not the (so-called) Sudras that actually tilled the lands generation after generation from father to son, for hundreds of years? (4) were not Non-inam lands given for lease to several men of several communities and families

changing every year? and (6) do not all these factors taken together with the evidence itself of the inamdars that they were not cultivating them at the time of the framing of the Act, for several generations—all factors justify that the denial of Kudivaram right to actual cultivators is unjustifi able Satanism?

56. And is not the impression left with the inam tenants that the investigation referred to Jamindary tenancy lands alone? So the enquiry in regard to inam Tenancies aspect by the Estates land act committee is farcial and an eyewash.

57. And as regards evidence taking what a huge fraud was done? Can a court of law give an exparte decree in the matter of 10 cents land worth Rs. 100. And yet this Madras Congress Ministry parishath which ought to have taken evidence from every single tenant holding even a cent of land because ejection from a land on which they lived for generations was involved, took only from 25 or 30 witnesses and even that is unscientific mostly representing individual cases and associations who do not represent even 20 per cent of the holdings', whereas in the case of Jamindari estates affair a thorough going evidence (about 450 evidences) which may be called scientific was taken.

58. And also does not the very little evidence taken by the Committee point to one thing viz., that almost all the Inamdars are depending upon various other rich professions in all cities and towns of this Presidency and probably thought India with more attractive incomes while the tenants helplessly depended upon those Inams for their livelihood, generation after generation from father to son?

59. And was it not the high prices in Market values of Inam lands that have suddenly driven the Inamdars to drive out the tenants (who have brought to that highest level of prices and perfection of yielding) unjustly and still why should Rajaji Ministry declare that the Inams were the property of the Inamdars against Truth, Justice and

high National policy which ought to encourage cultivators and against the agricultural industry itself and is this not (vide our questionaire to Rajaji) and serious a " communal way of thinking " a very great problem of landed property worth thousands of millions of rupees by most responsible All-India Leaders?

60. If Medievalism is religious body acting as Political body and hence detrimental to the interests of the country; is not this " hidden communalism " of Great Congress Leaders who always condemn communalism, a thousand times more dangerous to the country than medievalism?

61. And as a matter of fact, has it not disastrously affected the thinking way of hundreds of millions of peoples of this land who believed in the absolute impartiality of Congress leaders and hesitated to condemn the conclusions of the Estate Land Act Committee, that Inams are not tenants' lands, because of their absolute trust in Mahatmaji's Congress?

62. Was it not really a political jugglery of highest magnitude because a village of 1000 acres is considered as the property of occupying ryot-tenant, a similar village inam of 997 acres (3 acres of which were given to some other person should be considered as " minor inam " and the property of Inamdar) while the central doctrine of all Inams is perfectly one and the same viz, of giving Inams to Brahmin Scholars to observe six rituals of Brahminism or as a reward for having done certain services to the country and that only to enjoy, the remitted rent portion of those Inams. And is it not unthinkable that they were given for cultivation because it is against varna Dharma? (Vide our Questionaire to Rajaji Appendix V. to our memorandum to sapru committee.)

63. So, has not this adoption of " hidden communalism " blunted the reasoning of honest believing so-called Sudras even when they lost their very lands amounting to 55 lakhs of holdings and affecting the lives of 55 lakhs of people? And was not all this due to the

most disastrous hidden communal way of thinking of the Brahmin ministry, with incalculable power of deceiving five hundreds of millions of people of this presidency?

64. "Sarvadharman Parithyajiya Mamekam Sharanam-vraja" said Lord Krishna and Mahatmaji said "Desert your Colleges, think not of Government Offices etc., but follow me." Thousands have not responded but some Idealists followed Mahatmaji, to take one example D. Raghavachandrayya Sathshatriji followed, joined Congress camp, having passed one part in B. A. and having received Congress Honorarium for about a year which he spent as All-India Congress Committec Member for attending Mectings and Annual Sessions of the Congress, etc, using nothing for himself, 25 years back in 1920.

65. But, when proper time came the Andhra Provincial Congress High Command including Dr. Pattabhijis and Maharshiji, etc., were inclined not to give him Membership of the Central Legislature simply because he happened to write a book "Non-Co-operate with the Brahmin, the 18 great sinner" which was endorsed even such a great man as the late Desoddharaka Nageswara Pantuluji.

66. And Maharshiji openly said that he would have got that Membership, had he not written that Postcript in the above-mentioned book condemning his personal obstruction of Sasyacharji's Vedic study, in the Jail.

67. And to satisfy him and to see that Sath Shastrijee was penalised for writing the above said book and to satisfy a Brahmin of at least 10 years less Congress service and educationally inferior (having passed 1 Part in the Intermediate) and younger in age, Mr. Thirumal Rao was preferred.

68. Now, the question is what can this young idealist who having lost about 4½ acres (which would have sufficed for family protection) in the 17 years of Congress

service (till 1937) if he were deserted by Congress at that late hour when he was about 45 years of age who taking honorarium from Congress itself considering not honourable, gave up in terms of Nehruji mentioned in his Biography and maintained his livelihood by just means of business (not taking recourse to bribe taking while several bribe takers passed for satyamurthies) is it not a Political murdering of this young idealist?

69. And when the same thing was repeated by no less a great man than Dr. Pattabhiji who is the Pride of Andhras as representative in Congress Working Committee and who is the accepted commentator of Mahatmaji's literature and mind and a Historian of the Congress and that when acting on behalf of Mahatmaji a second time in 1942 rejected Saschatraji's claim for Central Assembly giving it to Addepalli Satyanarayanaji a Millioneer (and a later recruit who came in to the Congress while Congress was in power about 15 years later and has become the Chairman of Palakol Municipality and who is younger by 12 or 13 years). And is this not hidden communal thinking, though of course Sugar-coated with "Nationalism."

70. And now, we are told already the great provincial leaders were conspiring to reject a **third time**, Saith sastrijis application in the coming elections in 1945 not caring to treat it in parity with 1945 New Congress Recruits also.

71. Now Dr. Pattabhiji explains it, away after release, saying that he preferred A. Satyanarayanji because it is a "National challenge" to the Government's disqualification of Thirumalroji, on the count of his incarceration.

72. But, does this explanation satisfy the truth? Was this Nationnl challenge pursued in all the vacancies that occurred then in all Provinces of India. As a matter of fact Mahatmaji left it to local option to contest or not these vacancies of the Central Assembly (1942). At that time I suggested io Dr. Pattabhiji that it was not the right course (for mahatmaji) to leave it to local option

saying that sometimes a single vote may defeat our Congress resolutions in the Central Assembly for want of majority. And neither Mahatmaji nor the Working Committee recommended this kind of "National challenge" to Pattabhiji. And he knows Mahatmaji's view is against returning Satyagrahi prisoners, since he held that an incarcerated Satyagrahi is a civilly dead man.

73. And even if that "National Challenge" was followed on an all-India basis, it would have only reduced Congress into Minority, And setting up outside men only resulted in having secured a defeat to the Government by joining Muslim League members in the Central Assmbly and about 10 or 12 defeats in the Central Assembly early this year (1945) made a Constitutionalist like Lord Wavell run to England and bring what is called "Waveil Plan" convincing the Constitutionalist "Churchill Government."

74. Seven years back when Dr. Pattbhiji lectured from the Andhra Mahasabha Platform expressing his regret that he was not able to convince his friends of the Andhra Insurance Co., which resulted in his unwilling going out of that firm, which he planted and brought to very great position, really his confession smaked off Saintism. But, unfortunately he has not given up this hidden communalism.

75. Of these two things, (1) Medievalism, (2) and hidden communal thinking certainly the former is less harmful while the latter especially when followed by members of the Great Working Committee, is really a catastrophe to the country because it was considered the right way of thinking by masses who are not experts in reasoning. And his explaining it away as a "National Challenge." And does a so-called "National Challenge" absolve the Congress from (i) obligations to constituencies. (The Godavari Kistna constituency is agricultural while Mr. Addepalli is mill owner and stands in eternal conflict (ii) obligations of observing the claims of seniority or juniority of Congress service etc. It is a much more

Political Jugglery because there cannot be any "challenge" worth the name which is ineffective and isolated (2) even if it is followed on a Nation wide basis, the Assembly will be vacant. (3) And a challenge in Politics is always considered as such when it could defeat their opponent as that of Dharmaraja who deliberately evaded to challenge even when Droupathi was being stripped off her sari in the midst of a great assembly, wandered 13 years in wilderness, till the right moment came keeping under-current his high ambition to challenge "Duryodhanism".

76. Nehruji said that nobody thinks in terms of Jewish majority or Protestant majority or Catholic majority. It is true But is any jew prevented from becoming a Protestant or a Catholic to attain his salvation? Why adopting Brahmanathva be denied? And again a Jew can marry a protestant girl and vice versa. But look at the dishonouring of Brahmin's Anuloma and Viloma system. "The so-called sudras are inferior people; we can marry their daughters But, the sudras cannot marry our daughters" says the Brahmin. Nehruji suppose for a moment yourself be a Shudra (so-called) can you tolerate this dishonour? Have you not said "I cannot be a camp-follower of Mr. Churchill's war mechanism, so long as he does not grant equality of status i.e., swaraj to India? They are noble words. But is our swaraj meant only for Brahmins?

77. And what about the daily unbearable dishouoring by the Brahmin of 200 crores of so-called Shudras— not allowing him even to see his holy unseeable dinings not to think of dining to-gether side by side. Do you tolerate if you were invited as a guest of honour and given meals outside? dining hall in our verandah the host not dining along with you thinking it a dishonour? by any so-called Sudra? And what a cata strophic i.e., is to the country's unity? and are Jews, Protestants and catholies are practising among themselves this way of boycotting honest holy citizens as unworthies of sitting together and dining?

78. And why Nehruji should misrepresent facts? We, so-called Sudras are demanding "special electorates" because the Brahmins are treating us as unworthies of equal honour (i) denying intermarriages (ii) interdining while allowing all sorts of adultresses, murderers, etc., of Brahmin birth and (iii) denying Brahmanatva and (iv) denying Temple service—all of these, for no faults of ours, but simply because of our birth in a particular family and these denials are those of a foreign element and the Dwijas are Aryans and we are non-Aryans.

79. So, "special constituencies" are safeguards to protect us i.e. it is a proposed cure. You may propose a better cure. But why do you represent it as a disease? (of course your above-mentioned address refers to Muslims, special constituencies; but it applies to the so-called Sudra's case also).

80. So, considering the working committee has a "dwija majority" is no sin—neither it is the result of "special constituencies" nor of "special reservations" but this way of thinking is the result of the 18-fold boycotting mentality of the Brahmin. Vide Appendix IX.

81. And what Edger Snow, the world renowned critic, author and politician and well-wisher of India who wandered the whole of Asia says, see :—

"Thus caste is a formidable barrier to understanding, fellowship, co operation and the exchange of social graces not only between Hindus and Moslems but among Hindus themselves. It is also sometimes disconcerting for foreigners. Not long after I first reached India, an ardent English-speaking nationalist, a young Brahmin disciple of Pandit Modan Malaviya, invited me to dine with him. He took me to his home, sat me down at a table, excused himself, sent in a servant with some food, and then to my astonishment reappeared and announced that he had already eaten. Later I learned that even as it was he would have to take a bath; had he eaten with me

he would have had to call in a priest to go through a purifying ceremony. I took care not to cause a repetition of such embarrassment. Vide P 17 "Glory and Bondage" by Edgar Snow (1945). We need not comment on it. Who is the anti-national element in India to-day? It is the Brahmin.

82. And why 75 lakhs of rupees remitted by the outgoing Justice Party Ministry of 1937, be not immediately granted to the ryots by the (1937) Congress Ministry? Were not ryots in those 6 or 7 years, put to incalculable difficulties of depression from 1930? Why it should be prevented from being put in operation till their resignation in 1939 and an Adviser Government should do it?

83. So, here comes the question "Quit Politics Brahmin!" for the capacity of the Brahmin's misleading is extremely great. As the so-called Shrotria deceived the whole Hindu world, with his doctrines of "Varnasrama Dharma" and "Sarwe janaah Sukhino bhavantu" etc. Sugarcoating these Satanic doctrines as God's words in Vedas, Upanishads, and Gita etc., the present-day Political Brahmin has begun to operate his "hidden communalism" under the cover of "Nationalism"—and really with wonderful success, because 5½ crores of peoples of this Presidency believed that if Inams are really belonged to ryots, how can the Holy Congress, shift them to the possession of Inamdars; and an otherwise very pious man Mr. T. R. Venkatrama Sastriar convinced Lord Linlithgow to declare Inams as not being tenants' lands which is far from truth.

84. So, the presence of the Brahmin, among the Non-Brahmin Politicians, results in only catastrophic misleading. And so, at this stage of our National reconstruction, the Brahmin who has "put down" "worried" and "tormented" us (which Rajaji attributed to Non-Brahmin Hindus; though it was quite reverse), must retire from politics and seek to content himself to live in the highest and holiest walks of life of the Vedic Brahmins.

85. And surely the Non-Brahmin Hindu politicians seek Nehruji's, Rajaji,s Pattabhiji's and other great Brahmin lead rs', sage advice, as now the whole country is seeking that of Mahatmaji, though virtually he is taking very little active part either in Indian National Congress or Wavell Conference or any other similar Conferences.

86. And it gives the Non-Brahmin Hindus and so-called Panchamas, an opportunity to independently think out all National and International problems for themselves grouping with other Political parties and running or opposing or destroying the Governments, as suited to their ever-changing requirements and it gives a very fine political education and makes them equal with the Brahmin.

87. And this cessation of political life by the Brahmin, need not extend beyond three decades within which time,if a proper attempt is made by the concerned parties, the so-called Sudras and the so-called Panchamas, can remove all their 18 denials mentioned in Appendix IX and also remove the 12 eternal reservations mentioned in Appendix VI. And it establishes a perfectly harmonious equally all-round developed, unified Hindu political entity.

88. And this is the most essential thing that must be done at this stage of our National reconstruction, because it is this want of Unity among the four so-called Varnas that has brought ruin on India, having invited foreign aggression and the present conditions in the East and West of India, taken together with the tension between Hindu and Non-Hindu elements in India itself, are extremely serious and a completely united Hindu India alone would prevent a catastrophe.

89. But, if such a thing were not possible, it is better that the so-called Sudras and the so-called Panchamas be given "special constituencies" in the future constitution strictly proportionate to their popular strengths in the country as a whole and in all the Provinces.

90. And the present-day Dwija generation, especially the Brahmin Section, is not willing to have intermarriages inter-dinning etc. with so-called Sudras and so-called Panchamas etc. and it is really "the highest communal way of thinking." When recently Rajaji advocated that the Hindus should have inter-caste mariages, there was a lot of criticism. Mr. Nagaraja Sarma, the great Sanskrti Scholar and critic and Philosopher observed in reply to Rajaji's advocacy of intermarriages that they should not take place in the interest of maintaining the "Blood purity" of the Brahmins.

91. Is the present-day Brahmin blood so pure? What about Vasishta Gotra, Muthgala Gotra, Viswamitra Gotra and also what about whole countries being Brahminised by Parasurama as expressed in Bhagavatam (Vide Introduction page IX) and what about the Non-Brahminically born and still Brahminised Brahmins? And have not the above mentioned Vasishta, Muthgala, Viswamitra Gotras etc. intermingled with all other Gotras?

92. Are not the Brahmin's daughters Sudras as conveyed in Gita "Striyo Vysiah tadha Sudrah" etc. So when the husband is Brahmin and the wife is a Sudra, how can there be "pure blood" and is not your birth state Sudratwa? And is not further Brahmanatwa itself a conditional acquisition which continues to exist only so far as certain rituals are performed and lapses into Sudratwa when deserted? Where is the quesiion of "separate blood" which was common to four varnas which sprang from one God? and is not the Brahmin a Sudra by giving up observing Sandhya for two half-days? And so can Mr Nagaraja Sarma say that the Brahmins are completely pure in blood?.

93. And even assuming that they are of "pure blood"; does not the "pure blood" require nourishment? Are not the so-called Sudras, Muslims etc. now sustaining that "pure blood" of the Brahmin engaging them as clerks etc.? How many per cent of the Brahmins live independently, if the sources of sustenance of that "pure

blood" namely (i) State services from top to bottom (i) private employments in all walks of life (iii) hotel establishments (iv) Archakatvas (v) pourohityas etc. (vi) Railways and other Ltd., firm's employments—in fact, all employments private and pubiic whose incomes, 80 per cent or more, come from Non-Brahmin Hindu sources, directly or indirectly—are withdrawn?.

94. Are the so-called "pure blood" Brahmins living on the principle of self-sufficiency in food production also? who is giving them foods? Is the Brahmin tilling the lands and producing sufficient food for his community? Is he tending cattle and producing sufficient milk?; and similarly producing Vegetables? and all other foodstuffs necessary for him? Why the so-called inferior human beings (so called Sudras etc.) employ the "Pure blood Brahmin" and pay salaries to purchase all these foodstuffs and nourish that "pure blood" only to be dishonoured by him? And alternatively why should the "Pure Blood" Brahmin serve under Muslims, Sudras etc., who are inferior and which is forbidden by shastras?

95. Can he take foodstuffs, grains, Jaggesy Milk, curds, rice, etc., gratis from the inferior blooded so called Sudra and reject the very person who gave all these things disallowing him to sit along with him in Santharpans or home-dinings while allowing all sorts of adultresses murderors, etc, of Brahmin community? And the wonder is rice tap water, milk, etc, should have no contamination in all the 100 stages of production (because the Brahmin cannot produce) but only should begin contamination after or just before the Brahmin uses.

96. And so, is not the happy consequence for the Brahmin, to shift to some island on the ocean, where there is no necessity of any contact with the so-called impure blood Sudras and so-called impure blood Panchamas in order to maintain that highest "pure blood" living on self-sufficiency basis producing all foodstuffs, etc., himself in all the pre-cooking cultivation stages also?

. 97 Even then will the problem be solved? In these days of greatest Military aggressions can two or three crores of Dwijas remain in an isolated island and protect themselves from foreign aggression? So should the "impure blood" Sudras, and "impure blood" Panchamas come to their rescue to fight against—Foreign Nations?

98. So, to sum up the whole position of the present-day Brahmin of 1945, it is arrogating, (1) that he was born in God's face and as such that he is Bhudeva, i.e.. earthly God, (2) and dishonouring God himself since assumingly that his feet also were born from God's face, because accepting that his feet were born in God's feet gives him a lower position and (3) that he is God's God "Brahmano Mama devata," (4) Denying that Brahmanatwa to so called Sudras and so called Panchamas and others (5) and eternally committing "spiritual murder" of them. (6) And treating his very benefactors who have given donations for Santharpans, etc, as unseeables. (7) And also as untouchables at his holy unseeable divine dinings, (8) And treating them as unworthies of sitting along with him in temple personal worships, Yagnas, etc., (9) and distributing all earning professions, to so-called Vysias, (10) and Kingship, warriorship rulership, etc, to Kshatriyas, reserving even the Kshatriya's fields such as Ministerships etc. for himself, (11) treating the so called Panchamas as out-castes and thus denying him any social status and (11) political glory, (12) dishonouring the so-called Sudras by saying that he has got a right to marry their daughters; (13) while rejecting his daughers to them, (14) and giving inferior terminology of Sudratwa to some honest people and (15) Chandalatwa to some other people and (16) Vysyatwa to some dwijas and (17) Khatriyatwa to others and (18) thus standing at the highest top of social status dishonouring all the so-called Varna and Avarna people of Hindu society and also non Hindus as inferior peoples; (and really if any Brahmin denies it, just a "poll" voted by the Brahmin, proves its truth.

99. But, at the same time declaring that he can (1) neither till the lands (2) nor tend the cattle (3) neither

produce vegetables (4) nor construct wells, public taps and tanks, etc., (5) nor construct houses for dwellings; but all these things must be done by so-called Sudras, Kshatriyas, Vysias, etc., and give him grants of lands, houses, vegetables, foodstuffs, riches, etc., etc., (and when we consider this question we find that crores of different grants go from the so-called Sudras to the Brahmins and not a single grant, the Brahmin gives to so-called Sudras or Panchamas—either lands, or money or houses but promises the reward as next "higher birth") (6) And construct temples to feed him as Archakas, (7) Construct Choultries to make him Annadata, (8) to give food mainly to Brahmins not allowing even honourable shelters to so-called Sudras, etc., (9) and that the so-called Sudras should not expect for these menial services i.e., "Paricharya-thmakam karma," any reward in this birth and should only receive a consolidated Bank cheque as "Higher birth" in the unknown, unknowable next birth.

100. But meanwhile the so-called Sudras should (1) contribute 5 or 6 hundreds of crores of rupees to National and Provincial Exchequers, (2) give the Brahmin proportionately very great number of Ministerships. (3) Parliamentary Secretaryships, Presidentships of Legislative Assemblies, etc., (4) and also High Court Judgships Federal Court Judgeships, Advocate-Generalships (5) and in I.C.S., I.E.S., Gazetted Offices, etc., Postal, Telegraph, and all Government Departments, endlessly and (6) similarly clerkships in private firms, Banks, Railways etc., and also semi-Government departments posts of District Boards, Municipalities, etc., for himself.

101. And yet what is the communal moral structure of the present-day-Brahmin? (1) Brahminism we know is personal individual acquisition and not a birth concomitant (vide pages 8 and 9, this appeal). And it remains so long as certain conditions are performed daily. Vide Page 9 of this appeal. And yet the present-day Brahmins need not perform the six rituals. (2) need not perform the morning and evening oblutions, and (3) can afford to ill-treat all other Non-Brahmin Hindus as not being Athithis

to him while "Athithidevobhava" of Sandhya Prayers does not restrict it to only Brahmins and give meals to so-called Sudras (probably who have given him a clerkship or other source of livelihood for maintaining that "pure blood") outside in Verandahs (4) himself taking meals earlier than so-called Sudras (5) himself dining along with Murderers and adultresses traitors to the country, child murderers, etc., of the Brahmin community, and (6) in Brahmin Hotels, while Hotels are to be boycotted by the Brahmin as places of annavikraya (Selling food). But still congregating there with all his friends (7) Wearing a so-called Holy thread (Yagnopavita) and a silk cloth (probably which was the product of the destruction of hundreds of silk worms and still professing himself to be the embodiment of Ahimsa,) (8) and uttering or not uttering some mantrams and (9) wearing some (some times all-body-covering) all-face covering so-called caste-marks (10) and dishonouring all peoples on the face of this earth as unworthies of sitting along with him in those unseeable, holy divine dinings of "Hotels".

102. So, what is religion? Is it a cloak to all ungodly satanic, anti-national, diabolical acts and simply labelling "a religious affair" absolve one from the obligation of conceding highest dictatates of Truth, social morality, ahimsa and Justice and political and social rights?

103. If not, why should this present-day Brahmin call crores of Panchamas as Chandalas?; what is his fault? Is it that he was the offspring of Brahmin's daughter by so-called Sudra husbands? (2) And similarly why should he call so-called Sudras as Sudras though admittedly they were sons of God Brahman? (3) Are not denials of Brahmanatwa, Kshatriyatwa and Vaisyatwa, killjng personal freedom and against Atlantic Charter? (4) the denial of Archakatwa a denial of freedom of worship and against Atlantic Charter? (5) and should so-called Sudras and Panchamas be untouchables in future Federation hotels, in the name of religion? (6) and have not the so-called Panchamas a right to re-interpret Gita and Upanishads and determine their re-ligion? (7) should even Mahatmaji be allowed to dictate

religion saying that the professions of so-called Panchamas and those of the so-called Shudras are pre-determined?

104. If the Brahmin is not going to quit Politics in the highest interests of the country; is there any other alternative for the so-called Sudras and Panchamas excepting to stand upon their own judgement to learn political education and come to the standard of the Brahman except "special constituencies" which have the most redeeming feature of being free from the catastrophic Brahmin lead.

105. And have we so-called Sudras anything like freedom of speech? The Dwija "nationalism where there is no nationality" holds India to day. To represent this holiest thought (expressed in this appeal within 5 thousands of years, we have no platform nor well organised papers.

106. "The Hindu" while publishing all anti Non-Brahmin Hindu as well as anti-sanatanist) doctrins also when they are romantic such as; companionate marriages (ii) reports of adulteries (iii) co-eds wonders (iv) offers of girls' marriages, (v) indecent medicines etc, (vi) almost naked pictures and (vii) very recent doctrines *"how to live happy though married"* (9—9—1945), (viii) such as the theories of "Sudra" (ix) Chandala, (x) Antyah Papishtah (xi) yepi Syuh Papayonayah though these last four consider hundreds of millians of people as sinners by birth, shall not give a little space for Sath Brahminical (which removes all 18 greats sins of Brahminism and makes it the holiest religion) even after promising in writing (1934), eleven years back and having received the advertisement charges beforehand; while we admire its world wide 5 continents-status as our own and take pride. May God grant "the Hindu" greater vision.

107. These are most stirring times. Mr. Jinnah is fighting for Muslims' rights which are conceded or over-conceded. But within Hindu fold the Brahmins (dwijas) once more are rising to the topmost highest political zenith devouring so-called, Sudras' places. But, Brahmin Raj proved the blackest hell to the Non-Brahmin Hindus for 5000 years.

108. The central Assembly elections are near, provincial elections are fast approaching and what is called the

constituent Assembly is going to be formed in a couple of months and it settles the future constitution and we have no doubt that it shall be catastrophic (if proper safeguards are not taken) to so-called Sudra and so-called Panchama interests and hence particularly we beg mahat maji and the working committee to settle this Non-Brahmin Hindu problem giving only proportionate shares for the three elements as desired in this appeal in all legislatures and cabinets as well as the constituent assembly. And we beg you to settle it at the earliest opportunity, i.e., within Deepavali of this year (1945).

109. But, the Brahminsm is the greafest evil force which kept Kshatriyas as a screen and ruled from behind as mentioned in Raja Sarvasyshte Brahmanavarjam i e., that the King is King only of all people except the Brahmmins and today it is a "Ten millionr tongued Hydra-headed Monster with disciples living as Archakas, Shrotrias, Purohits etc." in all the 7 lakhs of villages, controlling National Life as well as every so-called Sudra's individual life performing Namakarna, Marriage and death ceremonies, etc., throughout the individual's life. And Budhadewa was not able to fight it. Ramanuja failed, Arya Samaj and Brahmo Samaj failed. And we are not under-estimating its highest strength when there are Rajajis, Pattabhijis Sastriars, Pantulus, Iyengars, Chatterjis Bannerjis, Pants, Pandits throughout India to protect it. But still the structural immorality which is the deadliest poison and which killed spiritually hundreds of millions of so-called Sudras and Panchamas by preventing from adopting Brahmanatwa, kills itself finally.

110. And we have got Great Mahatmaji who stands for Truth, Ahimsa, and Morality and though his views may be temporarily very unhappy, but still he will be a Sath Brahmin because his motto is "nathvaham kamaye rajyam na Swarjam Naa punarbhavam Kamaye Duhkha Taptaanam praninaam Aartinaasanam" and fight this Brahminism.

D. Raghavachandrayya Sath Sastri,
Secretary.

THE REAL INDIAN NATIONAL
CONGRESS. PARTY,
Bazwada, 16th Sept. 1945.

AN APPEAL

OF

The Real Indian National Congress Party

(Estd. 1931)

BEZWADA.

To

Mahatmaji, president and Members of the Working Committee of the Indian National Congress.

Dear Sirs,

1. It is with considerable amount of hesitation that we have been presenting these facts before you " the Highest Political Tribunal "—not that we are not convinced of the absolute truth of the presents herein contained, but—because we are conscious that these ideas may not be palatable to some of the noblest souls who are members of this Holiest Political Body—being rather opposed to the established beliefs and usages in the religious and social life of this great country. Nevertheless, we assure you that these representations are true.

2. Again, these presents really represent our most vitally concerned life-and-death-struggle involving affairs which we cannot afford to neglect as unimportant and negligible things which in their scope finally include not only the destruction of the Non-Brahmin Hindu community but also of the whole body of the Hindu element of Mother India of which so-called Panchamas and Brahmins (including the two Dwijas) form the other two vital limbs.

3. Which is such an element which though eminently destructive was considered as holy and how such a huge fraud is possible? These questions really press themselves in such a case as this. It is Brahminism which is the deadliest and immoral force that destroyed our Swaraj in the past and is even now going to destroy our future Swaraj, if proper safe-guards are not taken in time against that diabolicaliam—because though satanic and eminently destructive, it is unfortunately considered as the holiest religion by hundreds of millions of people of this unfortunate land.

4. How it happened? Sath Brahminism *i.e.*, the Brahminism of Vedas, Upanishaths and Gita which was not poisoned by the present-day-Brahminism including in itself 18 great sins as most meritorious virtues, was really the highest and sacredest human achievement; and it was the common property of all the races and communities living in all the five or six continents on the face of this earth.

5. The Sath-Brahminism being mixed with the eighteen great sins, viz., "I shall be Brahmin and Thou shall not be Brahmin etc." has become the persent-day Brahminism and the whole mixture became poison and destroyed the whole structure of Hindu element of India. And we lost Swaraj—because Kshatriyatva which is an inalienable element of not only of human life but also of animal life, being most uufortunately deviated from non-Kshatriyas and the Hindu structure being based upon the superiority of Kshatriyas and the so-called inferiority of the so-called Shudra Kings, launched them into mutual quarrels and invited foreign aggression from the west.

6. What is the Shastraic basis of the universality of Brahmanathva *i.e.* that it is the property of all the human

beings on the face of this earth? "Thath thvam asi" (Thou art He *i.e.* thou art Brahman, the Great Self-Creative God.) *i.e.* every human being is God's Avathar. And similarly every human being on the face of this earth, irrespective of caste or creed or religion is a potential Brahmin for:—

(i) Thasya Yajur eva sirah. (ii) Rig Dakshinah Pakshah. (iii) Samottharah Pakshah. (iv) Adharvangirasah Puchcham Pratishtha.

(Taittireeyopanishath).

7. So, when man is composed of the substance of four Vedas,—nay when he is the substance of the four Vedas, how can man be denied the right of studying Vedas and the right of performing Vedic rituals such as Yajana (performing yagnas) Yaajana (conducting others' yagnas) Dana (giving alms) Partigrahana (receiving alms) Swadhyaya (learning Vedas) Pravachana (Teaching Vedas) which are not holier than man who is the embodiment of the four Vedas?

8. When this most fundamental conception of the Hindu thought that every man is a potential Brahmin was deviated from the original Sath-Brahmanism and a new Brahmanism consisting of the 18 great sins (Vide Appendix No. VIII) Was manipulated the so-called Sudras and the so-called Panchamas lost their 18 most fundamental birth-rights (Vide Appendix No. IX); but unfortunately these people were not able to fight and restore them since the holy texts namely, Vedas, Upanishths & Gita as well as their so-called Bhashyas which are Durbhashyas *i.e.* unjust commentaries and the so-called Smrithis which are Dusta-Smrithis *i.e.* unjust laws are all written in Sanskrit which is unknown to them.

9. In those days there is no opportunity for so-called Sudras to have any education at all; because "Sudram akshara samyuktham durathah parivarjayeth" *i.e.* "a so called Sudra who has the least education must be deserted at a distance" has become the accepted understanding of all Gurus "Educationists" who were always Brahmins and they would not concede even to teach vernacular education to them.

10. The few so-called Sudras who were able to read vernacular books with difficulty had to read Maha-Bharata and Puranas which taught them in every alternative page that they have to worship the Brahmin as their God-on-Earth and it is that worship by manual service such as washing their cloths, doing home and field service etc. that brings them Moksha in this birth and any contrary thing leads them only to Hell.

11. And the so-called Sudra masses and so-called Panchamas belived those Dusta Puranas because they were sugar-coated doctrins represented as being faithful interpretations of Vedas, Upanishths and Gita and it is no wonder that they believed those Puranas and the Brahminical teachings personally made from day to day because those were dark-days when there was not much of reasoning and only superstition prevailed throughout India. And it is no wonder because in these days of highest development of "Reasoning" as arbitrator of all contradictory doctrins, a Great Saint and a great thinker like Mahatmaji who is a votary of Ahimsa and Truth, in his reorientation of that old Doctrin of "Varna" as suited to present-day conditions, retained its most fundamental Satanic element of denial of freedom in selecting one's own profession for livelihood, though it be perfectly in accordance with one's own conscience irrespective of whether the so-called Varna profession is

moral or immoral, since he has never made any exception to the rule.

12. Of course, what else can be the motive of Mahatmaji except that it is his belief in so-called Shastras that has driven him to this surrender to his New Varna theory which is as exposed by him is "predetermination of the choice of man's profession. The law of Varna is that a man shall follow the profession of his ancestors for earning his livelihood" (Vide Young India dated 24th Nov. 1927—a Catechism edited by Mahdev Desaiji.)

13. It is true that he has refined that old doctrin removing inferiority and superiority (2) Untouchability, (3) unseeability, (4) restrictions on inter-marriages and (5) probably inter-dining (which though not necessary he permitted boy-cotting functions where denial of sitting in a common row while dining is denied, on account of caste considerations) (6) allowing change of profession in Varna doctrin provided one depends upon his father's so-called Varna profession for livelihood and(7) allowing double or triple so-called non-Varna-professions if one's livelihood is strictly confined to father's so-called Varna and the other subsidiary professions are adopted for service for its own sake and (8) declaring his Varna as the best form of insurance for happiness and real pursuit and (8) — as elimination of competition (9) which in his opinion leads to steal others' money when one transcends his father's so-called Varna as in the case of a lawyer thinking to charge Rs. 15,000 or a physician like Hakim Sahib thinking that he must charge Rs. 1,000 a day for his Medical advice (Vide Young India, Ibid), (10) defering Brahmanathva, Kshtriyatva and Vysyatva to Non-Brahmins to next birth or births, (11) that a socalled Sudra may not be called a Brahmin in this birth, (12) and if a socalled Sudra styles himself a Brahmin or a Kahtriya etc, is "*arrogating*" a Varna to which he is

not born and (13) such not arrogating (so-called) others' Varna a true *humility* and (14) giving two meanings to his so-called Varna doctrin, one and his favourite meaning being "*predetermination of choice of man's profession*" and a second (15) caste probably Kula which of course as it stands to-day is an anachronism and must go if India wants to live and prosper (Vide Hindu dated 17th April 1945), (16) considering Varna as birth-coming and birth-ending concomitant, (17) raising it to the highest level of "Hindu invention of a universally existing nature's law" (18) and praising it as great as Newton's law of gravitation and (19) reorganising all human professions into possible four main divisions of (1) teaching, (2) defending, (3) wealth-producing, (4) "manual service" though without rigidity and allowing certain amount of lattitude and (20) praising this four-fold division or four ways of one's earning livelihood as a result of incessant experiment and research and wisdom of our ancient Rishis etc., (21) and imposing *Patithatva i.e.* a state of degradation as a punishment to one who deserts his father's or so-called Varna profession.

14. Now, it is impossible to give even a scantiest critisism against all the points involved in this *more* refined doctrin of Varna of Mahatmaji and it is not the purpose of our present petition and I am leaving the subject for a seperate petition addressed to Mahatmaji to re-consider the whole position of his new refined "Varna". As a matter of fact, I put some series of questions regarding Varna doctrin in general and added it as an appendix to my Memorandum to Sapru Committee. Then, I had no idea that Mahatmaji has split Varna into two different entities namely (1) caste and (2) predetermination of choice of one's own profession. I came to this Mahatmaji's two-fold division of

Varna doctrin only after I saw his Associated Press Message "Caste system an Anochronism" mentioned above because he hinted that the questioner has not referred to his writings properly. So, it is then that I happened to refer to his writings and then came across his two-fold division of Varna doctrin. Vide Mahadev Desaiji's catechism published in Young India dated 24-11-1927 as well as "Caste system an anachronism" A. P. I. Message of Mahatmaji published in the Hindu, 17-4-1945.

15. He maintains in his replies to South Indian Non-Brahmin Hindu leaders that Varna as Caste *i.e.* KULA must go; but Varna as predetermination of choice of man's profession must be retained, in Hinduism (1) in spite of posibility of misrepresentation by interested so-called Sanathanists or other parties, (2) in spite of the conglomeration of the present-day so-called Varnas and (3) that there is a highest virtue in so-called Varna doctrins which has retained the present-day-Brahmanism or Hinduism in India as we see it to-day in spite of "dung-heaps" in it. Vide Mahadev Desaiji's catechism dated 24-11-1927 published in young India.

16. So, now let us confine our criticism to two or three most vitally concerned aspects of Mahatmaji's so-called "Varna Doctrin" as meaning predetermination of choice of man's profession, perfectly agreeing with him that caste system is an anachronism and must go if India is to live.

17. Let me regretfully mention with highest respect to "Mahatmaji" that his reformed "varna doctrin" meaning "predetermination of choice of man's profession" was based upon the wrong conception that the four different *Varnas are four different inheritances of man.* It is far from truth, even from the stand-point of socalled Shastras.

18. Mahatmaji says "varna" comes by birth. It is a wrong. Neither Brahmanathva nor Kshatriyathva nor Vysyathva come by birth. These three are, "Dwija states". "Dwija" means literally a twice-born-fellow. The first stage of every Dwija is Sudrathva which is one-birth-state "Sudrah Chaturdho varnah Ekajathih" (Gowthama Dharma Sutras. 2nd Prasna, 1st chapter 51). It means Sudrathva is of one-birth-state and is the fourth varna. So, there is no other varna-state which is of one-birth-state and even according to so called Sanatanists there is only Avarna-state or Panchamathva (so called) or Chandalathva (otherwise called) beyond Sudrathva and it is unthinkable that it could be the first-birth-state of the three Dwijas.

19. "Thath dweeteeyam janma"—*i.e.* That which gives Brahmanathva or Kshatriyathva or Vysyathva to the sons of Brahmins or Kshatriyas or Vysyas or even so called Sudras is upanayana samskara and it is the second birth, Savitridevi or the holy-thread-goddess being his mother and the priest who initiates being his father. But, on the other hand, if the Brahmin's or Kshatriya's, or Vysya's son was already a Brahmin or a Kshatriya or a Vysya he was already a Dwija (because those three are Dwija-states) and this Upanayana Samskara now performed involves one more birth and so they shall be called trijas *i.e* men-of-three-births which is highest absurdity and an insult to the present day Brahmins.

20. So, according to Shastras, the well established position of the varna doctrin is a conditional self-acquisition and not father's or varna-acquisition (ii) achieved by performing upanayana (thath dwiteeyam janma). (ii) and the Brahmin shall loose Brahmanathva and remain a Sudra if his upanayana ceremony is not performed till after his sixteenth year passed "Ashodasath Brahmanasya

Apathitha Gayathri "—the Brahmin shall cease to be a Brahmin (and remain a Sudra) if his upanayana Samskara was not performed till his sixteenth year lapsed. Gautama Dharma Sutras 1-1-13.

21. And again if even after Brahmanathva was achieved in accordance with the terms of so-called Sanatanists within the end of the 16th year and the boy has become a Brahmin; if the boy who has newly become a Brahmin shall not perform his Sandhya ablutions for a single day he shall loose his Brahmanathva "Ekahamapi Sandhyam Anupasyan Cheth Patitah Bhavathi"—the Brahmin looses his Brahmanathva if the Brahmin shall not perform Sandhya for two half-days (or a single day.) Gowthama Dharma Sutras, Parisistam, Kriyakandam.

22. So, unfortunately Mahatmaji has gone even beyond the so called Sanatanists' accepted principle that Brahmanathva is a deeksha *i. e.* a vow of adopting certain holy ceremonies for self-purification and not a birth-coming and death-ending concomitant and herein the greatest blunder of Mahatmaji in regard to his so-called "Varna as pre-determination of the choice of man's profession" creeps in.

23. Let us suppose for a moment that the varna was an inheritance and it is not associated with any duties to be performed in this birth at all; but it is a birth-coming and death-ending concomitant like the hair on our head. If even considering that Mahatmaji's four-varna-law of heredity which is an immutable law of nature it is totally conflicting with Godly theory of Purusha Suktha which is a greater authority than Bhagavath Gita. "Brahmano asya Mukham Aseeth Bahoo Rajanyah Krithah-Uroo Yadasya Thath Vysyah Padbhyam Sudro ajayatha" The Brahmin is my head. The Kshatriyas are my

hands. The Vyayas are my thighs. The Sudras are my feet. So, God is one single personality and not four different personalities like the different stones forming a wall or in other words four different Gods. Being inter-twined with (1) Brahmanathva (2) Kshatriyathva (3) Vysyathva and(4) Sudrathva because if they are cut off into those different limbs of God they cannot live separately. Just as these four Varna-states are found in one God they are found in every single individual who sprang from God, generation after generation.

24. Assuming that inheritance is the criterion of Brahmanathva Kshatriyathva, Vysyathva and Sudrathva; are not our births traceable to the original God? Is he not the first Spring of all our four different castes (even accepting these four are different communities)? Has the Brahmin not inherited these four states from God? If he thinks that his feet as well as his whole body including his head have sprung from only God's face, is he not a Daiva Drohi (traitor to God) because such a position assumes that God is inferior to Brahmin; since the Brahmin's feet are considered to have sprung from God's face as springing from God's feet assumingly gives a lower status to the Brahmin. But, this is against God's declaration. "Viswathas Chakshr uta Viswatho Mukho Viswatho Hastha Uta Viswathas Path"—Everywhere in the whole Universe are my eyes and everywhere is my face, everywhere are my hands and everywhere are my feet. (Taittireeyopanishath). So, in fact, God is not four different entities like the stones heaped one upon another in a wall; but it is one Holy Personality pervading through the whole universe beyond which there is nothing. And that one Holy Personality manifests Sudrathva, Vysyathva and Kshatriyathva and Brahmanathva as the most dominant constituents composing that Holy Personality.

25. It is that holy indivisible, homogenous, unitary personality that is inherited from generation to generation from the beginning of man's creation till today in 1945. It cannot be said that the Brahmin, the Kshatriya, the Vysya and the Sudra have obstructed that eternal flow of inheritance of our holy Godly homogenous composition and began their different, divided, birth-coming and death-ending concomitants of Sudrathva Vysyathva, Kshatriyathva and Brahmanathva at some particular period and they have framed each a different particular law by which these so-called different Varna-states continue their totally different and mutually exclusive four varnas from that particular period or periods of inheritance differentiated from their God's four-in-one-varna-state.

26. If they have initiated this totally different process of unilateral varna-inheritance at a particular period of creation; really these original Vyayas and Kshatriyas and Sudras and Brahmins should have been Gods themselves, because then they were in a position to obstruct Godly law of Inheritance which is (1) an eternal process and (2) beyond the change of insignificant human beings and hence it is an untenable position.

27. But this is highest absuridity because "Yoham Asmi Brahma ahamasmi" I am Brahman and as shown above, am the Psycho-physical organism composed of the four vedas (vide this appeal page 3). So what is inherited is four-in-one varna which is a homogenous personality and which is in totally contradiction of the so-called Sanatanist's (1) four mutually exclusive (2) totally different (3) intransferable (in this birth) (4) birth-coming (5) and death-ending (6) Unilateral so-called varna-states which exist no where in the whole universe among the humanity nor even in lower animals.

28. The famous story of the Lion and Androcles clearly depicts the indivisible character of four-in-one varna state which is not only the special prerogative of inheritance of human beings but of animals as well. The lion in the cage was very hungry and Androcles the slave was thrown into it ; but instead of killing the tattering slave, it fell near his feet in thankfulness and licked his feet. What an amount of wisdom it is and Is not that humility service ?—Sudrathva ? The lion is already a Kshatriya and king of beasts. This thankfulness is the highest wisdom of a Brahmin (Sath Brahmin). And he is a combination of Brahmanathva, Kshatriyathva and Sudrathva simultaniously. Unlike Bhasmasura, the lion was thankful to Androcles who removed his pain in a cave and cured his wound and with highest amount of patience and wisdom conquered the agony of hunger and returned her debt in gratitude while Bhasmrsura received boons from God and began to destroy the very Giver of his boons.

29. We are God's direct descendents and we are inheriting the four-fold Godly-varna which is after his image and which is given to us to rise to Godly-state within the span of one's life birth from Sudrathva which is ignorance to Brahmanathva which is Godliness through adopting the Godly-varna dharma which is perfectly in harmony with our human bodily demands as well as Psychological demands namely (1) Sudarthva being ignorance into which we, whether Kshatriyas or Sudras or Vyayas or Brahmins or so called Panchamas or Muslims or Christians were born and (2) Vysyathva the next state being based upon the human wants of sexual nature as well as phycho-phisical demands of self-sustenance by adoping some proffession for livelihood including self-purification by way of sacrificing one's own self to serve at least a narrdw field of family as against individual selfish service involved in sudrathva-stage being removal

of one's own ignorance. (3) Kshatriyathva being a service to greater humanity (either assuming soldiership or kingship or warriorship or the presidentship of a district board or the Collectorship of a district or a division or other similar humbler service) and (4) finally Brahmanathva being complete self-application to God and humanity leaving aside the question of family or one's own community which are narrower.

30. So, chaturvarnyam is only development of personality from ignorance to godliness and it is our self-expression and self-purification and as such is a spiritual process and is an indivisible single organic growth.

31. But, this spiritual development was very cleverly interwoven with the law of the human inheritance because the theft must be synchronised with a universal clamour so that the glaring transformation of a spiritual affair into materialism which professions for earning our livelihood are and then covered it with a double meaning of "Dwiteeyam janma" which means both the post-upanayana-state as well as the supposed unproved and unproveable birth after the physical death of every human being.

32. Then, he applied the 1st meaning *i.e.* the post Upanayana doctrin to himself denying the same to so-called Sudras (while he himself being a Sudra before assuming Brahmanthva by upanayana) and so-called Panchamas.

33. But still Bramins Kshatriyas and Vysyas are strangely jumping into Brahmanathva Kshatriyathva and Vysyathva without waiting for the socalled next birth or births after death.

34. So, the theory that varnas are four totally different mutually exclusive birth-coming and death-

ending concomitants is only the Brahmin's manipulation and an eternal murder of every individual spiritual self of so-called Sudras for the sake of his belley, namely (1) that all human beings should be subordinated (2) made servants to Give him charity of houses and lands etc., and that he may live without bodily service in the production of food, construction of houses etc., and rule over them and plunder their riches with the assistance of his two chelas the Vysyas and Kshatriyas who are also Brahmins as definitely stated by Manu-"Ena angana avaro varno, brahmanabhyo aparadhnu yath, thasya thadangam chchetthavyam." The particular limb of that Sudra who has offended the Brahmin (here the word Brahmin is used in the sense of Brahmins, Kshatriyas and Vysyas and not Brahmins alone—Because they are the internal arrangements and also because these states are mutually transferable in the early days as definitely stated by him elsewhere. " Brahmano Sudratham eti Sudrascha eti Brahmanatham. i.e., Brahmin will become Sudra and Sudra will become Brahmin.") " Manusmriti"

35. So, in propounding his modified new varna theory Mahatmaji has proved more retrograde in not conceding even the accepted position of the so-called Sanatanist as expressed in his Gowthama Dharma Sutras *i.e.* that Brahmanism in essence and practice a Deeksha—a vow of practicing a holy ritual which is initiated by Upanayana Samskara at certain year beyond the fifth and continued only so long as that particular ritual is strictly observed performing morning and evening ablutions etc., and that when that Upanayana Deeksha or vow of practice was not taken within the end of one's 16th year, the Brahmin ipso-facto ceases to be a Brahmin, within his life time.

36. But, in other respects namely removing inferiority-superiority complexion and removal of the rigidity

of so-called Anuloma Viloma marriages and the stricture of denying inter-comunal dinings and the monstrosity of untouchability and unseeability etc., mahatmaji improved much and we have to thank him for it.

37. But, one more great mistake associated with the so-called Sanatanist's varna-doctrin he has adopted rather without proper weighing the consequences. It is declaring that a man is patita in not following his so-called varna or father's profession. He says "According to Hindu belief he belongs to the varna in which he is born; but by not living up to it he will be doing violence to himself and becomes a degraded being—a patita."

38. And again here is a fundamental assumption that deserting so-called varna-profession involves a moral turpitude for patitathva is nothing but degradation since as Mahatmaji himself defined a patita as a degraded being and really it is a very severe condemnation for none of us want to be patitas.

39. It assumes that desertion of one's own varna-profession involves a moral turpitude. We do not propose that even one in a million should desert his or her so-called varna-profession. We shall be glad if all the million people without exception adopt their so-called varna-professions but our protest is against the one consciencious objector's being called a Patita. Suppose one's own so-called varna-profession is toddy-tapping. And he deserts it out of consciencious objection that toddy-tapping is injurious to drunkards and hence a sinful profession. Really the family people will quarrel with him since it is a great loss as toddy-tapping profession is very often a gainful profession. But, still he rejects it that it is ungodly to injure humanity by his toddy-tapping and really it is a tremendous sacrifice.

40. Then, why should he be called a patita? and in whose estimation is he a patita? and who is an aggrieved party here? (1) God is not an aggrieved party because it is a godly act and certainly is a meritorious deed. God shall be aggrieved when there is violence involved in that deserting of toddy-profession. But, there is no such thing here. (2) The Government may be an aggrieved party because by his giving up toddy-tapping the Government may lose some income for want of proper competitors. But the Government's grievance is not a moral but an immoral one because toddy-drinking involves a gradual loss of health and earlier deaths. So, the Government is not certainly entitled to call him a patita.

41. (3) The family may also be aggrieved because it may be losing much of his previous income and may be getting only a fraction of the earning that he was getting in the toddy-tapping profession. But that does not involve *us* declaring him a patita. (4) his caste may be aggrieved not that they have lost any income but because probably in their openion he transgressed so called caste injunctions (as the meaningless caste boycott of Mahatmaji when he proposed to go to England for Studies). But that does not involve the moralist to declare the toddy-tapping deserter a Patita. (5) He cannot certainly be a patita to himself because he has deserted that so called immoral varna-profession after very carefully considering the pros and cons and he decided that his is a Godly act and certainly Mahatmaji's injunction namely "By not living up to (so called) varna-profession, he will be doing violence to himself" (Vide Ibid Young India, 24—11—1945) shall not apply to himself and so he cannot be saying to himself "I am a patita, I am a patita because I deserted my "so called" varna profession."

42. Again it curtails the freedom of the individual which is the most fundamental principle involved in all our moral activity. Denial of freedom to one member of a state is denial of freedom to the state itself because the state is a combination of individuals. And it is against the Atlantic Charter's freedom of religion; because it denies the right of becoming an Archaka i.e., temple-servant to even the holiest so-called Sudra or so-called Panchama while allowing it to all sorts of Brahmin Archakas some of whom commit most abominable sins. And when we investigate the histories of some Archakas of the holiest places such as Bhadradri Tirupati etc., we have stories which are simply shocking. And similarly this denial of so-called varna-profession involves denial of full play to great genius such as that of Valmiki who has written Ramâyana though his father's profession is not that of a Brahmin and that of Vasista who has risen to Brahmânathva though his forefathers were different, and it shall not admit a Desa Bandhu Das to rise to political leadership (Kshatriyathva) and it condemns Pandit Motilal Nehru or Madana Mohan Malavyaji since their fathers' professions are not Kshatriya-professions though they have become great politicians. Salivahana was born in a potter's family and became a king. And it "prevents Mahatmaji from becoming a satyagraha war-lord.

43. And so, it kills genius and what fetters the individual fetters the Nation also equally. A free play only encourages every individual of the Nation. To-day, in war time Kshtriyatva was encouraged and innumerable people from so-called non-Kshtriya Hindu races have become soldiers.

44. And they won great victories in Italy, Middle-East and Burma and in China. And among these recruits how many per cent were recruits from Kshtriyas ? and let us take it for granted that there may

not be more than 10 per cent (even this is an assumption which is not verified, and the actual per cent may be even less). So, does it not establish that Kshtriyatva was not the monopoly of any particular community i.e., in other words that it is not the privileged inheritance of one particular community.

45. Education was enconraged and in modern days there are a great number of poets etc., in so-called non-Brahmin Hindu Communities though it was extremely rare in old Sanathanist administration days for the theory of the so-called Sanathanist is,

Kapu Kavitwapu Koothalu.

Bapana Kavivarulaku Pramadambidune ?.

(Does the Poetry of a non-Brahmin Hindu a 'Kapu' satisfy a Brahmin poet ?) And it is exactly this way of thinking that prevailed among Brahmins for thousands of years (1) The so-called Sudras, were discouraged even from hearing Vedic utterings, (2) and red-hot lead was poured into their ears when they happened to hear ; and at such a time there is no possibility for the development of scholarly genius i.e., Brahmanathva in so-called Sudras. And even to-day it was discouraged by Brahmins, in thousands of villages in this presidency, even when a so-called Sudra was trying to study even ordinary sanskrit grammer not to speak of Vedas or Upanishaths and it is a national catastrophe.

46. To-day is there Brahmanatva in Brahmins?—Greater amount of truth and Ahimsa which are admittedly Brahminical virtues in so-called Brahmins of to-day. Let us make a scientific survey of the relative Brahminical virtues found (1) in Brahmin community and (2) a so-called Non-Brahmin Hindu Reddy or Kamma Community, who are considered civilized next to Brahmins. Let us find out as to how many self-living

people i.e., living on one's own earning from independent professions as against parasites such as (1) Bribe-takers, (2) Touts, (3) Village-fraction creators, and (4) beggars —who wilfully treat diabolically all others as inferiors and unworthies of sight, and touch in home-dinings and in public Santhaprans for which the funds were contributed by the persons of the very despised communities— are there in each community. So, when we take facts and figures of these two peoples, the Brahmins and those of one of the above two commnnities we find there shall be a far less amount of Truth and Ahimsa in present-day Brahmins. And it establishes that Brahminism is not an inherited substance though it was so definitely stated by Mahatmaji in his reply to South Iudian Non-Brahmin Hindus to the contrary as shown in the catechism edited by Mahadev Desaiji and published in Young India of 24th Nov., 1927.

47. But, on the other-hand if Brahminism is an inherited substance in terms of "Gunakarma Vibhagasah" of Gita the Guna and Karma being secretly and unknowingly said to have been inherited, at least a provincial survey certainly should have showed those inherited qualities abundantly in Brahmins because a Mango-tree cannot produce Tamarind-fruits and a Tamarind-tree cannot produce Mangoes and if God meant that those Gunas must be inherited by birth he should have said "Janma-Karma-Vibhagasah" in the place of "Gunakarma-Vibhagasah" and the metre also would hava admirably suited without defect.

48. Probably, here comes the nasty question of "antecedents" which Mahatmaji referred to very gently saying "we do not know all our antecedents" in his answer to South Indian Non-Brahmin Hindu friends who questioned: "Do you not find a man exhibiting qualities opposed to his family character?" Vide M. D,

Ji's catechism on Brahmin Non-Brahmin Problem dated 24-11-1927.

49. But, why this question of so-called antecedents should thrust itself to forefront when it is nowhere! (i) either in animal life nor (ii) in vegetable life nor iii. even in human life of other countries i.e., outside our so-called "varma" sphere?

50. "Varna" they say was God-created. But god-created mutually exclusive, totally different species like cats, lions and tigers do neither seek sexual relations nor yield off-spring by unnatural intercouse with a different species though closely related as so-called varna-species do.

51. Tamarind trees do not produce mango fruits and tigers give not birth to lambs and vice versa. Why then in Hindu (so called) God-created (so-called) varna sphere alone there should be a failure? i.e., why should a so-called Sudra be born to a so-called Brahmin parents and vice verse?

52. And, on the other hand even allowing that somehow sexual relations were possible in so-called two different God's mutually non-transferable species; the all pure Brahminism could have Brahminised (which it is actually doing now since even the Brahmin's daughter is a Sudra and still giving birth to Brahmins and again there are non-Brahminacally born-and-still-Brahminised Brahmins outside marriage ties) just as bitter margosa leaves given to a cow are transformed into milk. So, where is the question of so-called Chandalas?

53. The Answer is simple the doctrin itself is false. If it is true why it should not apply to at least all human beings who were all sons of one God?

54. If the basis of "Varna" is intransformability in this life of the four varna-species there should

not have been a possibility of a Brahmin-girl aspiring a Sudra husband and vice versa.

55. But, things as they stand prove contrarily. To-day we have 7 or 8 crores of so-called Panchamas who are said to be the offspring of the Brahmins' daughters by Sudra husbands while Brahmins themselves are about one-tenth of so-called Chandalas. Does it not show that there is a tremondous tendency to marrying outside varnas ?

56. And this monstrocity occurred because godly "varna" which is a means of spiritual rise to Godliness is equated with manly selection of some proffession for livelihood which is materialism pure and simple and the sanatasist varna-doctrin is perverse.

57. So, here the Guna and Karma are the temperaments and the 'Diksha' of the Sath-Brahminism which are results of self-determination "Swabhavajam" *i.e.*, Swasya Bhave Jatham i.e., "in accordance with the characteristics of the individual who selects Brahmanatva, or Kshatriyathva or Vysyatva as it suits his temperament".

58. So, when Mahatmaji, the next greatest Avatar after Buddha, was deceived by that monster of Brahminism it is no wonder that hundreds of millions of so-called Sudras and Panchamas were misguided by the Hydra-headed Monster of Brahminism which they believed as a godly doctrin. The whole doctrin of so-calld Sanathanists (1) namely, that the Brahmin is next to God (2) that the so-called Sudras must follow his doctrins (3) should not aspire to have lands or (4) to adopt Brahmanatva or read Veda but only (5) serve the Brahmin as water-carriers, home-servants or in such other menial services because they believed that thereby they would get salvation and a higher Varna in the next birth and go a step nearer salvation.

59. But, to-day we find large numbers of land-owners amongst so-called Sudras but it was not due to the sufferance of the Brahmin the Sanathanist but it was due to the fall of the so-called Sanathanist Dwija Governments and to the fact that the country was ruled by non-Dwija foreign rulers within the last 8 or 9 hundred years.

60. The holiest doctrins of Buddha ruled India and probably the so-called Sudras prospered within those 1,300 years of the domination of Buddhism till the revival of Brahminism under Sanathanist Sankara who has done incalcuble harm to the country (the same openion was expressed by a Bddhist pilgrim from China or Japan I do not remember about 10 years back) by re-establishing Brahminism amidst murders of incalculable numbers of so-called Sudras and other opponents of Brahminism as definitely stated in his Sankara Vijiyadhwaja *i.e.* the history of the conquest of Sankara written sometime after the revival of Brahminism.

61. Probably this revival period of Sankara was far more catastrophic to the so-called Sudras and Panchamas. He established five Pithas in five different places of India and people were very severely punished for transgressing the so-called Sanathanic laws of Varna.

62. So, the period between Sankara's revival and the invasion of Muslims to India was a terrible period of agony for so-called Sudras and so-called Panchamas. There were everywhere internal quarrels in South-India between so-called Sudra-Kings such as Reddy and other non-Kshtriya Kings on the one side and Kshtriya Kings on the other.

63. The question of whether Dwijas or so-called Sudras should rule India has become the one dominant question. "Raja Sarvasyeshte Brahmana Varjam" (the

King is only King for all others excepting the Brahmins). So, Brahminism has become an unrivaled force, and any lapse in so-called Varna-Dharma among Non-Brahmin Hindus was punished with strictest law while the failures of duties that must be adopted by the Brahmin were never questioned because at the time of the revival the Brahmin has become an all-India Community with a parasitic interest of feeding on Non-Brahmin Hindus and has developed a politically controlling helm of guiding the whole political structure of India—probably with a compromise that the so-called Sudra Kings having surrendered to the Satanic doctrins of the Brahmin Santhanists and the Brahmins having consented to live in non-Dwija Kingdoms which is against the tenets of so-calledSanthanism. And it has resulted in a catastrophic surrender of our 18 most fundamental birth-rights namely that of adopting Brahmana-dharma right of becoming Archaka in Temples, right of marrying Brahmin's daughter, etc., Vide Appendix No. IX and the high ambitions that prevailed among so-called Sudras have disappeared and they have been forced by coercion to confine their attention to menial kinds of manual service living on Bhukta Sesha i.e., "the remnants of food eaten by Brahmins" etc. "Vutchistasanam" i.e., the Sudra (so-called) should eat the remnants of the food eaten by Brahmins. Gowthama Dharma Suthras (2-1-61).

64. But, later on when non-Hindu Governments came into existence in India, the observance of so-called Sanathana-Varna-Doctrins were not observed strictly and it is in these days before the British have assumed Government and during the course of the past 190 years of British Rule that the so-called Sudras have acquired lands though which was against the so-called Varnasrama Dharma.

65. Though the so-called Sudras have become comparatively richer on account of their depending upon lands which they earned by hard labour as well as obtained sufficient yield by efficient agriculatural methods, their religious views remained absolutely in the same mould which had been in practice from the time of Sanatanist rule on account of their dependence of Brahminical Puranas and Ithihasas and also on account of their dependance on the misinterpretation of Gita by old commentators as well as by preachings of present-day Brahmins who always surrouded them as priests and purohits teachers etc. in all towns and Villages of India and which are the only religious texts they were able to read and that also probably one in a million, education being an extremely rare commodity.

66. But the main source of these so-called Sudras receiving those so-called Varna Doctrins is through the Village Brahmin-teachers who read Puranas for them and interpreted their meanings and this state of affairs continued till the British Government started Village Schools, say about 40 or 50 years back. So, their political ambitions were crushed down and their attainments in spiritual and religious spheres were also in the same level. So, though they lived on lands and had an individual and independent existence most of them not depending upon the Brahmin's "Bhukthasesha" but religiously and politically and socially their position was very low and only slightly above that of the so-called Panchamas.

67. So, now when we have a bird's eye view of Hindu-fold in 1945, we find the Brahmin standing pre-eminently in Indian Horizon being represented by Malaviyajis, Saprus, Nehrus, Mukherjis, Chatterjis, Iyers. Ayyangars, Sastries, Pantulus, Achariars etc. etc. filling all highest places such as Federal Judgships, Advocate Generalships, Legislatorships, Ministries,

Parliamentary secretary ships, Diwanships of Great Native States, and several other very high administrative and strategic portfolios of Central as well as Provincial Governments in India. (2) And leading all Political parties the Hindu Maha Sabha, the Radical Democratic Party, the Communist Party, the Nationlist party of the Central Assembly, the All India Liberal federation (Moderates), workers' federations, innumerable labour organisations etc. etc., (3) and controlling all highest political dailies in English and vernacular in all capitals (throughout India) such as the Hindu, Swadesa Mithran, Hindustan Times, Amrita Bazar Patrika, etc. etc., (4) and Banks and Insurance Companies etc., being organised and managed by Brahmins and Dwijas with all important key-positions as well as main clerical posts except small insignificant ones below Rs. 50 or less per month being given to Non-Brahmins (5) The Great Brahmin Hotels, the incomes of some of which go beyond Rs. 50,000 or Rs. 60,000 being filled with Brahmin Servers and Non-Brahmins being kept in dishonourable places such as plate-removers; while at least 90% of those incomes are earned from Non-brahmin Hindu customers (6) Similarly, the Brahmin having reserved all District Co-operative Banks, Provincial Central Co-operative banks and Dt. Urban banks and also private Limited Companies for Brahmin clerks, managers, etc., though from the stand-point of Capital contribution only about 10% being subscribed by the Brahmin, (7) in Semi-Government Departments like co-operative and District Boards and Municipalities (though from the stand-point of their several financial resources more than 90% being contributed by Non-Brahmin Hindus) about 75% of clerkships or other officers being occupied by Brahmins, (8) Administrative committees of Colleges and High Schools being filled-with Brahmins and majority of Lecturerships and teacherships

being occupied by Brahmins though their resources upto more than 90% are contributed by Non-Brahmin sources, etc.

68. The management of more refined Brahmin dailies represent another wonderful aspect. The incomes of some of these vernacular as well as English dailies go beyond Rs, 3 or 4 lakhs a year and the sacred doctrin that they preach day in and day out is "Nationalism, where there is no nationality". While their income 90% or more is received from Non-Brahmin Hindu sources either in way of advertisement charges or sales of papers etc., when we go into the lists of privileged correspondents throughout the four corners of the earth & the special correspondents as well as vendors of papers and Metropoliton correspondents throughout India and war correspondents, etc., who receive good incomes are Brahmins. The Editorial staff are Brahmins in all the highest places excepting in two or three posts paying below Rs. 150 or 125 while with pays 4 or 5 times over them never go to them.

69. The Temple Archakaships throughout India in Holy Temples such as Benares, Madhura, Brundavana, Tirupathi, etc. as well as the millions of other Temples in all parts of India etc. are the privileged posts of Brahmins.

70. Choultry managements is a history in itself. The funds of most Choultries were subscribed to the extent of 95% from Non-Brahmin Hindu trust funds; but, the position of Annadata goes to the Brahmin, and in some of them the Non-Brahmin Hindu has no authority to enter certain portions, while almost all Brahmin-financed choultries give no shelters to Non-Brahmin Hindus, throughout the Madras Presidency.

71. When we go to the most refined sphere of Congress politics, we find most wonderful Chanukya political strategy. The provincial Legislatures Upper and Lower consist of above one-fourth of Brahmin Legislators in their composition though from the stand point of their proportionate strength of population in the country only about $\frac{1}{16}$ of them ought to be there and the most wonderful aspect that reveals itself in the selection of Non-Brahmin candidates to the provincial legislatures is the one consideration of "Subordination of self" to Brahminism. "I say 'Yes' to what the Brahmin says" is the one principle that guides these selections. The interests of the predominant agriculturist class are completely forgotten in selecting candidates to Provincial as well as Central legislatures. In fact, quite opposite elements who stand eternally in conflict with the agricultural interests such as Mill-owners, consumers were preferred to pure agriculturists in selections. Two different sets of principles were made the means of criterion for candidatures to Central as well as Provincial legislatures-one set applicable to Brahmin condidates and another set applicable to Non-Brahmin Hindu candidates. Candidature claims with less Congress Service with less efficiency, with less popularity with the constituency etc., being overlooked in the case of Brahmin candidates and quite opposite criterion being observed in the case of Non-Brahmin candidates, thus the structure of the Madras Legislatures has been made completely Brahminical. And the result is catostrophic. In Inam tenancies affair, the Ministry which in itself contained almost 1/3 of the Brahmins and assisted by greater number of parliamentary secretaries who were Brahmins and the two legislatures with unjustifiably extremely high proportion of Brahmins who are nearly 60 amounting nearly to 25 per cent of the total strength and assisted by imbecile, weak

Non-BrahminHindu subordinates made the so-called Sudra Legislators sign the death warrant of their blood-brothers the Inam Tenants in the name of Estate Land Committee Report which would have confiscated many thousands of crores Rs. worth of Inam Tenancy lands extending to 55 lakhs of holdings and affecting 55 lacs of honest, peaceful, unsuspecting Non-Brahmin Hindu agriculturists and would have created an unparalleled catastrophy in Indian Provincial Autonomy rule under 1935 Act. And this was done in the name of the Highest and Holiest political organisation in the world namely the Indian National Congress and that when it was guided by the Holiest Person, Mahatmaji and when the Madras Brahmin Ministry Parishth of 1937 was guided by one of the ablest Congress Premiers namely Mr. C. Rajagopala Chariar, (Vide Questionaire to Rajaji Appendix V. of our Memorandum to Sapru Committee).

72. The question how the Provincial Congress leaders, overlooked (1) longer service to congress (2) respect for age (3) consideration of popularity with the constituency, (4) greater educational qualifications (5) greater efficiency to serve congress (6) even highest sense of duty etc. in the case of Non-Brahmin Hindu candidates (which even the British Government was not able very often to overlook in their services and its occasional lapses were condemned as most horrible and unjustifiable deeds) for giving opportunity to Brahmin condidates and how persons less efficient and younger in age and with less educational qualifications etc. were preferred to in the consideration of Legislative Constituency candidatures in South India, requires an individual study of all the members' relative claims and hence shall be added as an appendix at a later date after careful study.

73. Let us now go to the very highest Provincial and District Congress Committees etc. generally all the most important key-positions in these high political institutions go to Brahmins or Non-Brahmin Hindu Leaders who have surrendered their Judgements at the alter of Brahminism. When presidentships of provincial Congress organisations go to Non-Brahmin Hindus (it is rarely that they go) there will be some underlying principle for such a move. How very scrupulously the accounts of the very enormous resources of these Provincial and District Congress Committees were maintained by the presidents, secretaries and concerned other authorities, only a thorough investigation into the accounts and the methods of spending and probably of the accountless accounting of enormous funds in the name of Motor expenditure etc. etc. within the last 25 years, shall reveal.

74. So, as a general statement it may be assumed that neither high virtue nor very great efficiency was the main criterion in selecting candidates for Legislatures nor even in electing presidents, secretaries and others of the provincial and District Congress Institutions but the most dominant consideration in the case of Non-Brahmin Hindus is the preparedness or otherwise to consecrate at the alter of Brahminism and in the case of the Brahmin, possessing or otherwise of maintaining the traditions of the Hidra-headed Monster of Brahminism.

75. So, the question now is, why economically independent so-called Sudras have not been able to fight this most horrible state of affairs, at least when they have begun to breathe a more free and congenial atmosphere after the first conglomoration state of the British rule between 1750 and 1850 passed and a comparatively safer period was inaugurated.

76. The 70 years between 1850 and 1920 was a period of political "Coma" for the Non-Brahmin Hindus caused by the paralysis-creating injuctions of the Brahminism which has been continuing for the past 1000 years from the period of Sankara's revival of Brahminism.

77. In this period, the so-called Sudras were comparatively more prosperous economically but certain receiving instruments in their psychological radio were completely upset by the Brahmin and it was never cured. He was in a religio-socio-political paralysis and the disease which has been continuing probably like hook-worm disease in hundreds of millions of people for several centuries was never recognised by the Non-Brahmin Hindu patient at all; because he himself believed that the Brahmin has got a right according to so-called Hindu Dharma to lead him in the above-mentioned three-fold duties. His education was such because, the one in a 10,000 so-called educated Sudras received his inspiration from Puranas and Bharatha which preached him in every alternative page to worship the Brahmin as an earthly-God.

78. The Ten-million Tongued Hidra-Headed Monster of Brahminism who has got his representatives in every village and town and metropolis of all the provinces of India as temple Archakas, Priests and teachers as well as Village Karnams etc. taught him that he is a political and social inferior being and those fields are Brahminical. Nor there was much opportunity for political training because Taluk-Boards, District-Boards, and Legislatures were later developments and only came into very prominence at about the time of the inauguration of the Mont-Ford-Sheme.

79. It is at this late hour that the Justice Party has come into existence but under very extremely humiliating circumstances. The Brahminical press which

controlled the political thought of India was preaching to the whole of India that the three-fold Hindu Society consisting of the Brahmins, the so-called Sudras and the so-called Panchamas are one harmonious entity and asking for special constituencies or reservation of seats is a matter of Desa-Droha (treachery to the country) while extremely cunningly hiding the most fundamental Dyva-Droha and Desa-Droha involving reservation of Brahmanathva for himself denying it to so-called Sudras&so-called Panchamas, reservation of the very honour of so-called Sudra women by way of reserving right of marrying them while denying a corresponding right to them and reservations of Temple Service (Archakatva) to so-called Sudras and so-called Panchamas, and reservation of the right of denying personal worship to so-called Sudras and Panchamas etc. which are most horrible reservations and barriers against nationality being practised by the very High Priest of Nationalism even at the time of preaching that doctrine to his victims. So, the Justice Party was dubbed even by so-called Sudras as a treacherous party and unfortunately the tendency of Justice party to range itself with British Imperialism made it more unpopular.

80. The Justice Party never dreamt that the eighteen-fold boy-cott which has been in existence for thousands of years and which in the name of God's word and Achara (which are really Duracharas) had completely crushed down the political, social, religious and spiritual receiving nervous elements of the psycho-physical mechanisms of so-called Sudras and so-called Panchamas because it is a super-human task to perceive that most ingenious, unjust and diabolical hiding of that Brahmin's unparelled guilt behind the seven-screens namely, (1) behind the curtain of God even in minutest details; (2) Behind the curtain of Vedas, (3) behind

the holy strictures and structure of religion, (4) behind the noble-sounding name of Achara, (5) behind the pretension of protecting Santhana Dharma, (6) in the name of Dharma (which are really Dusta (unholy) Dharma sastras) Sastras or the sacred laws of the land, (7) and finally behind Sanskrit which is not the language of the masses. (Vide Non-Co-operate with the Brahmin, The Eighteen Great Sinner, introduction Pages 3 and 4).

81. And, they have not got the necessary amount of Sanskrit learning to originally interpret deserting established commentories, having been worshipped as Bhashyas to contradict which is considered a heresy in the whole country. In fact, not even one in a million among so-called Sudras have (not to speak of possessing so much knowledge as to originally interpret Vedas etc.) even ordinary Sanskrit knowledge to understand properly the simple first Stanjas of Raghuvamsa or Kumara-Sambhava which only are most elementary.

82. No-where in India existed any new thought which contradicted and challenged the very central Doctrine of Brahminism namely that "Brahminism is the eternal authorised reserved monopoly of one particular community and that no one else had a right to adopt that Dharma in this very life and become a Brahmin" is un-Godly and opposed to real Shastras. And if such a new thought existed probably it would have lead ultimately to perceive the eternal reservations of the Brahminism which directly caused a psycho-phisical paralysis to Non-Brahmin Hindus in political, social, religious and spiritual fields.

83. The inauguration of this new thought that Brahminism is an un-Godly, immoral and diabolical religion or irreligion was first established in Cannanoor Central Jail, under providential circumstances namely,

(1) that the initiator of this religion should be transferred to Cannanoor central Jail, (2) and that Doctor Mallaparaju Garu who was his vedic teacher should also be transferred to the same Central Jail as one of the four batches of about 120 Satyagrahis who went to four different Jails, in different corners of the great Madras Presidency, (3) that Mr. Sitaramasastri should be re-transferred to the same Jail for his study of Taittiree-yopanishath under him and (4) that he should encourage the initiator's Vedic study under himself as well as Mallaparaju Garu and (5) that Vedic study should open the author's eyes to the fact of the Brahminical misinterpretation of Vedas namely that the so-called Sudras are not entitled to adopt Brahmana Dharma, having come across the instance of a Sudra being Brahminised in Chandogya-Upanishath and (6) that he should go to the land of Sankara who has destroyed the so-called Sudras and the so-called Panchamsa by re-establishing Brahminism (7) and thereby God hinting Sath Sastriji (atleast as he understood it) that he should try to undo the mischief of Sankara. These Divine foctors which are neither initiated nor ever dreamt of by the author of "Non-Co-operate with The Brahmin, The Eighteen Great Sinner," "who went to the Jail only to study Telugu Maha-Bharatam and who defended Brahminism on previous occasions. (Vide Non-co-operate with the Brahmin, the Eighteen great sinner" P. 1—7.)

84. Subsquently, this new kind of thought laid foundation for the "real Indian National Congress Party" established on 15th February 1931 and which was responsible for presenting this petition, to your noble selves for consideration.

85. The real criterion in considering this problem is whether or the actual aggrieved party, the Non-Brahmin Hindu masses have appealed or not for redress but

whether actually the aggrieved party has got the grievances mentioned herein and whether they need immediate consideration on grounds of justice irrespective of the aggrieved party's ability or inability to defend their case. Judging from this standard, the grievances of the Non-Brahmin Hindus are extremely real and deserve your immediate consideration.

86. As already pointed out the Non-Brahmin Hindus developed a psycho-physical melody which was caused by the unparalleled psycho-phisical destruction of the Brahminism. The experimental psychologist in his laboratory takes an animal and removing the controlling psycho-physical nervous centre of the right-hand one time, that of the left hand a second time, that of the right leg another time, and that of the left leg a fourth time shows that each time the corresponding limb controlled lost activity. Similarly the Brahmin with his unparalelled physical violence when-ever and wherever there is occasion as in the time of Sankara's revival of Brahminism and subsequently by using the most merciless political machinery both through the weak, helpless, subordinated Non-Brahmin Hindu Kings as well as Kshtriyas but always making them believe that it is in terms of God's word as written in Vedas, Upanishaths etc., crushed the political, religious, social, spiritual, psycho-physical centres of Non-Brahmin Hindus and continued that process through his relatives in all the seven lakhs of villages spreading all over India as Archakas, Purohits, Srotrias. etc., till to-day and the result was the Non-Brahmin Hindus lost initiation in those spheres.

87. Consequently, (1) the Non-Brahmin Hindu was not able to safe-guard his enormous agricultural interests throughout India when the tax on land is extremely high amounting to a penal tax, since an officer drawing Rs. 1,950 annually escapes all kinds of taxes including

Income-tax, a ryot earning that much has probably to pay a annual land-tax of 3 to 4 hundred rupees on cultivation, (2) that the principle of land-tax was anti-deluvian almost extracting 40 per cent of the produce in ordinary days, not taking into consideration extreme depressions, nor war prices as ruling to-day, (3) that there is a great justification for removing all taxes on agriculturists whose incomes are below a thousand rupees a year, (4) and he was not able to approach and pursuade the Central Government not to import paddy from out-side India in 1931 depression days which caused him a catastrophic destruction, selling a bag of paddy of 164 lbs. at Rs. 2–4–0 i.e. one-fifth of the present controlled price (5) he was not able to pursuade the Government that meaningless control of paddy in 1919 in Kistna District which controlled paddy at Rs. 8 per bag and the benefit not being assigned directly to the consumer, it allowed the mill-owner to get 3 or 4 times the price of paddy most unjustifiably, (6) and in 1936 when Government and the Justice Party rightly framed a law that Inam lands are Estates and that measure was passed by the then Madras Legislative Council and sent to the Central Government the ryots failed to send a deputation and plead their case properly and get it accepted while their opponents headed by Mr. T. R. Venkatarama Sastriar succeeded in seeing that that Legislation was rejected; and there are inumerable cases of such extreme inability showing the utter incapacity of Non-Brahmin Hindus even in protecting their own most sacred rights and interests.

88. Probably, this utter incapacity to defend their own very interests being eternally plundered by the Brahmin on the one side and being ever made a pawn by several parties like Communist party, Justice Party etc. in the Poiitical game etc. etc. that utter innocence is in itself a case of claim for the mercy of the protector.

Mahatmaji has assumed the role of National Father and earned Swaraj hoping to solve the exact shares of the most important component elements, (1) Muslims, (2) Hindus, (3) Panchamas (so-called) (4) Christians, (5)Sikhs, etc., not that all of them were able to defend their cases but because there are universal laws of justice and truth which assign equitable shares to different peoples of a Nation, just as to all the members of a family. The whole question of (so-called) Panchamas rising to a place of honour is a history of Mahatmaji's voluntarily taking up their cause and trying to give them equal honour with (so-called) Caste-Hindus but not a case of pressing their cause themselves especially in the earliest days of Congress coming into the sphere of Mahatmaji's lead. Since then Gradually Mahatmaji assumed in an unwritten law, the fathership of India which even Non-Hindus have accepted. A father of a Joint Hindu family cares more for the proper assignment of his five-year old child's property though the latter was not in a position to demand his share; appoints trustees and justly gives him his share protecting it from the possibility of misappropriation anticipated by the misconduct of his elder son who is a major and demanded forcibly his share.

89. So, it is in these terms that the Brahmin Non-Brahmin Hindu problem must be approached. The Brahmin has determined to capture and utilise all the resources of the voiceless Non-Brahmin Hindu masses. Fortunately, the helplessness of the third (so-called) Hindu entity (i.e. socalled Panchamas) was very well recognised and they are receiving proper attention being pressed from every point of view.

90. There is the Christ's Parable of the "Prodigal Son" He lost the confidence of his father. He went away. He was spoiled and returned. But, the Justice

Party has not joined the Congress (but let us hope that they would soon join us). To the extent of the vitality of that party's resources they enjoyed and they lost their position and probably they were not in a position to base their demand on a moral basis, which they have not shown themselves by their sacrifice but the people whom they think they represent have an excellent moral basis; though those Masses themselves are ignorant about that moral basis of their case.

91. And the substantial interests which the Non-Brahmin Hindus represent are those of about 20 crores of people on population basis and considering from the stand-point of property, which to speak roughly may amount to four-fifths of the whole property of the Hindu element of India.

92. It is true that they have got Ryots' Associations But they have not properly perceived all their comprehensive problems namely, (1) the highest amount of share that they should have both in Provincial and Central legislative spheres (2) the innumerable local All India Agrarion problems whether Road-Fund Education-Fund and other several innumerable cesses etc., must further fall upon the already over-taxed ryot community, (3) whether the whole land-tax policy itself which used to be $\frac{1}{6}$ "Shasthaamsam urvyah eva Rakshtitayah" at the time of Kalidasa and subsequently came in the days of the Mogul Emperors, about to one-third and even to-day in British period was about one-third especially on Paddy fields, is justifiable in view of total change of conditions such as having several facilities for the Governments to take to innumerable other taxes and have an opportunity to lessen agricultural taxes. (4) And whether directly opposite elements like consumers and mill-owners etc. can represent them, they were not able to properly raise such issues and press for

proper judgments. Similarly the Non-Brahmin Hindus viewed communally also are not thinking of removing the Brahminical reservations of Temple service etc., etc. mentioned in Appendix No. VI.

93. So, viewing from the standpoint of the utter incompetency of the Non-Brahmin Hindu masses to defend their own interests or viewing from the standpoint that there are Congress-minded people in the Non-Brahmin masses and some of them magnificiently responded to Mahatmaji's call, joined and fought for Swaraj all these years (just as the Congress tried to grant or over-grant the Muslim's interests though without specific request from the Muslim League and it is a right attitude because Congress is not a court of law which does not consider even a murder Committed before the judge's very eyes without a petition) their interests must be safe-guarded.

94. It is urged very often that the Non-Brahmin community is a majority and do not deserve protection in a constitution. But it is a misconception. We have shown, (1) that very often majorities require protection just as China from Japan and (2) India, a huge majority of 10 times over Britain, was conquered by the latter (3) and that nature also presents the same state because goats, sheep, cows, etc. which are in majorities in forests require protection from minorities tigers, wolfs, etc. (Vide our Memorandum to Sapru Committee) and so we proposed a theory that aggrieved majorities require protection (Vide Ibid).

95. The fact that Non-Brahmin Hindus are an aggrieved majority in terms of the above request is throughout shown in this petition since they were completely destroyed in political, social, religious and spiritual fields by an eighteen-fold, five-kind boycott, of the Brahmin, mentioned in Appendix V.

96. We also have shown that Brahmins and Non-Brahmins are contradictions in terms mutually conflicting namely, (1) the Non-Brahmin Hindus think that they deserve to be Temple-Archakas and the Brahmins think that the former do not deserve, (2) that the Brahmins think that they have a right to marry the so-called Sudra's daughter while denying his own daughter (3) whereas the Non-Brahmin Hindus think that it is a great dishonour to their community etc., (Vide our Questionaire to Rajaji. (Appendix V. to our memorandum to Sapru Committee).

97. Now, we beg to point out that nowhere in the world's history two contradictions in terms shall be allowed to mutually represent just as the tigers cannot be allowed to represent the goats, for the simple reason that the stronger party kills the weaker party. And viewing from this stand-point of view, the Non-Brahmin Hindu Community is extremely weak; as represented above, namely, (1) the Brahmin is an All India Community with a common interest of living on the resources of Non-Brahmin Hindus who are agriculturists; whereas the Brahmin is a parasite living on Non-Brahmin Hindus as Purohits, Priests, Karanams, the teacher, the Archaka, etc., (2) The Brahmin's representative is everywhere in all the 7 lakhs of villages adopting one or the other of the the above-said four or five professions. (3) That the Brahmin preaches day in and day out about the imaginary greater virtues of Brahmin-candidates on an All India as well as Provincial basis. (4) the Brahmin press which is very well organised throughout India, in all the Provinces as represented by The Hindu, Amrit Bazaar Patrica, the Hindustan-Times, etc. (Dwijas are brahmins) and the several innumerable vernacular Dailies, Weeklies and Monthlies etc., and

produce " false principles of nationalism " and broadcast them which though detrimental to his interests the Non-Brahmin Hindu accepts without verification just as the so-called varna-doctrines were adopted by so-called Sudras and Panchamas though they declared them as sinners. (5) The Brahmin press represent their candidates as Maharshis, Desabhakas, Durgabhaktas, Kamalabhaktas, etc., etc., and give a sort of holiness; (6) and misrepresent even the holiest Non-Brahmin candidates as Communalists who are creating and spreading communalism and unworthy of candidatures to Assemblies local and Central etc. (7) the Non-Brahmin Hindu Communities each a local Community not even linguistically a provincial community just as Reddies, Kapus, Velamas, Modaliars, etc. (8) the whole Brahminical press against them, (9) they have not got a substantially organised press throught India to represent their case properly etc.

98. In addition to the above-mentioned advantages of the Brahmin (Dwija) and disadvantages of so-called Sudras and Panchamas, the Brahmin has got an inborn genius to divide and rule the various communities. Thus Reddies are set against Kammas, Kapus are set against Velamas and so on. These different communities have neither an All-India cultural unity such as that of possessing knowledge of the Sanskrit language observing Sandhya etc., nor an All-Indian Communal entity common for the Brahmins as shown already and further the so-called Sudra's whole span of life is inter-twined with that of the Brahmin, whom he considers as a holy being—the former's Annaprasana ceremony in his 8th month; the Namakarana in his 21st day and the marriage in his 18th year etc., and similarly many other holy rites throught life was performed by the Brahmin, vide our letter to Mahatmaji, Appendix No. IV to our memorandum to Sapru

Committee. So, naturally such a holy priest and Guru, the so-called Sudra, Reddy or Kapu thinks, must be preferred in elections, Provincial or All-Indian, as against his rival Velama or Modaliar Candidate, with which community they may not have any touch at all, being not found in tens of districts in the case of some communities, whereas his whole life is connected with the Brahmin.

99. So, deviding and ruling the Non-Brahmin Hindu Communities, the Brahmin is getting about 4 or 5 hundred per cent of seats more in the local legislatures than warranted by his numerical strength in a Province like Madras and is using that fradulently obtained strength for the very destruction of the so-called Sudra Communities as revealed in "Madras Inams" affair.

100. No constitutionalist defines " Nationalism " is yoking together of two mutually destructive elements such as the Brahmin and the so-called Sudra. The Madras Brahmin Ministry Parishath's dealing of "Inam Tenancy affair" is the most destructive act of the Brahmin, done against Non-Brahmin Hindus, wonderfully securing the consent of the destroyed element in the Legislatures, in the name of the Holy Congress (vide Questionaire to Rajaji, Appendix V. to our Memorandum to Sapru Committee). So, apart from the Religious, Political, Spiritual destruction, there is this modern destruction in economic field also, committed by the Brahmin against the Non-Brahmin Hindus. And this instance also further proves that the Non-Brahmin Hindu is not in a position to defend his own interests in addition to the reasons shown above in this petition (vide pages 34-35.)

101. This fact viz., that the Non-Brahmin Hindus were not in a position to stand against the onslaughts of the Brahmin, was recognised in principle and practice

and there were reservations of seats in Madras Legislature, under the Act of 1919 i.e., Mont-ford Scheme.

102. So, what we are asking for is not a new principle; but it was an already existing principle. But, now it must be extended to the whole of India since the Brahmin, as such, has several denials against the Non-Brahmin Hindus in social, religious and spiritual fields as shown in Appendix V, because even North Indian Brahmins deny (i) their daughters in marriage (ii) Inner Temple worships (iii) Temple services etc. to so-called Sudras and so-called Panchamas.

103. We have three ruling races now in India (1) the European and (2) the Muslims and (3) the Brahmin. The Europeans are now ruling us; the Brahmin has ruled the so-called Sudras for thousands of years and even today has been ruling the whole of India (though he himself is ruled by the European) enjoying the following privileged positions; (1) Reservation of Universal Temple Service (2) Reservation of the Non-Brahmin Hindu's daughters in marriage etc. And also having a disastrously great proportion of seats in the Provincial Legislatures and central legislatures and also Provincial Ministries and the Central Executive as well as in all Government Services of Highest cadres such as I.C.S., I.M.S., I.E.S. etc., (3) and also in all Gazetted offices of Provincial services etc. as well as innumerable "lower officer" ranks and clerical ranks etc. and (4) leading all political parties, and (5) controlling all political social and religious thought (6) as well as controlling every Individual (so called) Sudra's life in all stages throught their life performing auspicious and inauspicious ceremonies etc. (Vide our letter to Mahatmaji appendix IV to our memorandum to Sapru committee.)

104. So long as the Brahmin does not congregate in a Parishat or Parishats, on an All-India basis and a Provincial basis, and remove the 18-fold boycott there is no moral obligation for the Non-Brahmin Hiudu to elect him to Provincial and Central Legislatures only to be destryoed by him, by way of eternally extending the 18-fold boycott mentioned in Appendix V and also continuing the 12 fold reservations mentioned in Appendix VI. It is a standing disgrace to the despised elements to work under the Brahmin who is denying him equality in intermarriages (2) and mutural addresses such as using Brahmashree on both sides etc. etc. The Brahmin as a community should pass resolutions that they have withdrawn those ungodly reservations and denials.

105. And while the Britisher and the Muslim are demanding unreasonably greater rights in India, they are demanding those rights in human law, which is quite understandable. Thus the Britisher asked even in "Wavell Plan," to have national defence as his reserved subject and power of veto for the Viceroy, which both may nullify the whole Swaraj that was said to have been given; but since Britain asked for an "allround forget and forgive" and "the Wavell Plan" was conceived by one of the Britain's most generous hearts, we have to believe that that plan would lead us to complete Swaraj.

106. The Muslims proposed most contradictory things like (1) the Muslims shall not live under Hindu Raj while the Hindus are asked to live in Muslim Raj in Pakistan areas. (2) they asked Pakistan for themselves and denied the same to Sikhs and other minorities in the Pakistan areas. (3) they demanded parity with Hindus which they denied to Non-Muslim minorities like Sikhs etc., within their areas. (4) They have asked for self-determination for Muslims in Pakistan but they

denied that same self-determination to Non-Muslim minorities therein (5) and also to Hindus on an all India basis. But all these things they denied in perfectly understandable human language, not covering behind God, Godly doctrines and "Holy texts."

107. But, let us compare the Brahminical demands- (1) The Brahmin is the holiest man in the Universe (2) "He deserves to adopt Brahmanatva (3)" Nobody else is entitled to adopt Brahmana-Dharma for salvation in this birth (4) The doctrines are in Vedas which are God's Words. (5) Nobody has a right to question them. (6) The so-called Sudras are eternal servants and should give manual labour to the three Dwijas. (7) The so-called Panchamas should not even enter the Brahmins' Agraharm village (8) The so-called Sudras or the so-called Panchamas should not question the authority of the above-said doctrines because these are Godly words (9) The Godly doctrines are "Varnasrama Dharma" (10) It is mentioned in Gita (11) According to it some people are Brahmins who are above "King" (12) The Kshatrias are Kings, Warriors and Soldiers of the land. (13) The Vysyas are Custodians of all property. (14) The Sudras should not earn money. (15) They should not aspire to marry the Brahmin's daughter (16) The Brahmins have a right to marry the so-called Sudra's daughter (17) The women have no right to adopt Brahmana Dharma (18) Neither so-called Sudras nor the so-called Panchamas should aspire to address the Brahmin and be addressed by the Brahmin in terms of equality. (19) Neither Sudras nor so-called Panchamas should aspire to enter into temples for personal worship (20) The so-called Panchamas should never think of marrying a Brahmin's daughter; for it is heresy. (21) The so-called Sudras are (Papayonayah) Born-sinners (22) The so-called Panchamas are Chandalas (Antyah Papis-

tah) Gautama Dharma Sutras 1—4—23 i.e., the Panchamas (born of a Brahmin's daughter by Sudra Husbands) are incurable sinners. (23) They should never aspire to be temple-servants, however holy or well-versed in all the Sastras necessary. (24) Birth in a particular community alone determines the worship-fulness or otherwise of the four communities (25) Only the Dwijas deserve worship and not the so-called Sudra (Dussilopi Dwijo Pujyo Natu Sudro Jitendriah i.e., the three Dwija castes alone deserve our worship; but not the Sudra though he is a great Sage, who conquered all human passions). (26) The three Dwijas are Sudras by Birth (Sudrah Chaturdho Varnah Eka Jatih) The first birth is Sudratva and it has only one birth (27) Upanayana Samskara is second birth of the three Dwijas (28) and the Second birth is only a conditional achievement (for e.g.) the Brahmin can no longer become a Brahmin provided he shall not have his Upanayana within the end of his 16th year (29) and the Brahmanatva is only a Diksha ie., a vow which continues to exist only so long as it is associated with certain daily rites such as performing " Sandhya " worship twice a day, morning and evening etc., (30) and one loses Brahmanatva if one does not perform those Sandhya ablutions for two half-days (Swastassan eka ahamapi Anupasyan chet patito bhavati) if not unwell. (31) But still, the son of a so-called Sudra shall not be entitled to adopt Brahmanatva (32) Though he is the son of "Brahman" the great God; and hence entitled to be called " Brahmana" (because the term "Brahmana" applies to the son of a Brahmin as well as to the son of " Brahman " the great god, according to Goutama's definition) (33) which was corroborated by the Godly Purusha Sukta view " Padbhyam Sudro Ajayata) the Sudra was born from the feet of God (34) and still he is not entitled to adopt Brahmanadharma which is Earthly-Godship and highest

political, religious, & social status as well as a means to achieve salvation only in this birth. (35) Of course it is unthinkable for the so-called Panchamas to adopt Brahmanatva at all for, he is an eternal sinner (Chandala).

108. This is the position taken up by the so-called Sanathanist Brahmin. But nowhere the structure was based on reasoning which is the representative of God; but it is based upon mis-interpretations of and interpollations in Vedas, Upanishads and Gita. The Sanatanist view is even now pressed by several Brahmin Peethas, innumerable numbers of so-called srotriyas and by organized Brahmin institutions like Varnasrama Swarajya Sangha (All India) and almost practised in religious Hindu World such as temples and Hindu auspicious and inauspicious rites such as marriages, new-house entries, nuptials and Sraddhas etc.

109. Now, to complicate these matters, Mahatmaji's refined so-called "Varna Doctrine" has came. We have criticised it in the previous paras, though like "Modern Imperialism" it is a refinement, it retains all the worst features of the ungodly defence of Brahminism because (1) In the first place it carries us from the sphere of "Reasoning" into the realms of "Ungodly Sastras' because we have to assume that "Varna" was initiated by Lord Krishna (2) it cannot be questioned (3) it must be followed by every Hindu (4) Every Hindu must follow his father's profession (5) Even when it conflicts with inner conscience which is God itself (6) One may adopt so-called Non-Varna Profession for simple service but not for making livelihood (7) Though Inferiority and Superiority were not there, they would automatically come because according to so-called "Varna" (modified) so-called Sudras should content them selves with manual labour, while earthly-god state, Brahmanathva (ii) riches, Vysyathva and (iii) kingship soldiership automatically

demand highest respect universally by the sheer force of different values of things (8) One who does not follow the so so-called "Varna" profession i.e., predetermined profession is a Patita i.e., a fallen man etc., (vide Pages 5 and 6 of this appeal).

110. Even this modified Varna Doctrine, kills the so-called Sudras' and Panchamas' spirit of rising to National level because they connot go beyond their so-callein Varna-professions (Manual labour in the Sudra's case and out-casteship in the so-called Panchama's case) because it entangles them into Patitatva (when they select other professions than their so-called varna ones) which is a highest penalty for what is Patitatva (Brahmaha, surapa, gurutalpaga, matru pitru yoni sambandhaga, stena, nastika ninditakarmabhyasi, patitatyagya patitatyaginah patitaah) i.e., a murderer of a Brahmin, one who commits adultery with a Guru's or father's wife etc., are Patitas. So, Patitatva is very serious penalty vide Goutama Dharma Sutras 3-3-1. What was very considerately removed by Mahatmaji (1) removal of inferiority and superiority and (2) confining earning for livelihood to so-called varna-profession automatically restore (when Mahatmaji's this modified new refined Varna doctrine as pre-determination of man's profession is accepted) because (*a*) the removal of dishonour from meanest profession is easily negatived by instinctive values of things prevailing for so-called higher varna-professions throughout the world. Thus, Mahatmaji says one should be a Bhangi but adopting Bhangi-profession is associated in all the 200 crores of people as a low profession, though Mahatmaji adopted it since his standard is different being ascetic. And ii is not possible for adoption by any body else except himself because even his sons have not become Ashramites (I do not comdemn Mahatmaj's giving freedom to his sons to

adopt their own professions; but I am refering to their so-called moral obligations to adopt father's varna) and even his closest devotees and friends like Malavyajis, Sastries, Pantulus, Acharyas etc., shall not be prepared to adopt Bhangi profession and do it at least for cleaning ten houses daily for the sake of siddhi of their human births, though they all unanimously appreciated Mahatmaji's doctrines and declared them as such from 1001 Platforms. And removing "earning" from a so-called Non-varna profession is not humanly possible, because selling "God is truth" Gramophone Record is a case of Brahminism being sold, irrespective of the way in which the money was used for charity or otherwise and no one adopts them, when they were deviated from earning.

111. So, this modern Varna Doctrine of Mahatmaji like its counterpart of "Modern Imperialism" now being preached by Mr. M. Degualle in France and Mr. Churchill in England very soon assume the state of a full-blown so-called Sanathanist doctrine of "Varna Dharma" under their limitless innumerable guards of (1) Bhashyas (Dhurbhashyas), i.e., commentaries (2) Acharas (Duracharas), i.e, Good Practices, (3) Purva Janma Karma, i.e., the ill-luck or Good-luck of your previous birth made you a Sudra or Panchama) etc., (4) Uttara Janma, i.e., offering of next higher birth (the previous birth which is said to have brought this so-called Sudra birth or the coming of so-called higher birth, no one can prove or disprove) provided just now the so-called Sudra serves the Brahmin with all menial services such as constructing a house for him, water-drawing, washing cloths, etc., for which the consolidated amount shall be paid in the form of "higher birth" in the next imaginary birth. (5) Brahma Dwesha, i.e., to say Brahmninism is a an immoral religion is "hatred of brahminism" (6) "Kali yuga" since this is an unholy

age, people are condemning Brahminism, (7) Krita Yuga i.e., (the age before Kali Yuga was Krita yuga when nobody questioned Brahminism). (8) Dharma Sastra (Dushta-Dharma Sastras because they preach unholy laws), i.e., holy laws, (8) Double meaning of 'Janma' one meaning being birth after 'Upanayana' applicable to the Brahmin who becomes Brahmana by his holy thread and the 2nd meaning 'birth after death' to so-called sudras (9) Two meanings of "Sudras" meaning a potential Brahmin capable of rising to Brahmanatva in the case of the Brahmin and the second meaning being-in-capable of rising to Brahmanatva in the case of so-called Sudras (10) Double meaning of the term "Brahmana" meaning the Brahmin's son in the case of communal Brahmin and hiding the other meaning namely Prajapaterva Apatyam puman Brahmanah" i.e., the term Brahmana applies to the son of the Great God, Brahman and which applies to so-called Panchamas and so-called Sudras, who believe that they were sons of God Brahman" (11) and two meanings of 'Karma' one meaning being daily Brahmin rites of Shat-karma (Six rituals) for the Brahmin and the second meaning as applicable to others being "the meritorious or sinful activity bringing higher or lower births" (12) Two meanings of Garhapatya, one meaning being Garhapatya of Vedokta method applicable to him and the second meaning, the so-called "Puranokta method" applicable to Non-Brahmins (13) Agamas (Dushta agamas) meaning holy texts (so-called) mentioning which community deserves to be Archakas of temples etc. (14) Anuloma meaning that the Brahmin is the top most of Hindu structure (Varna) and that he and other two dwijas are entitled to marry so-called Sudra women (15) Viloma that so called-sudras are not entitled to marry the daughters of so-called higher Dwija castes (16) Brahma-hatya

meaning to kill the Brahmin is a great sin whereas a correspondingly great sin is not associated with the killing of a so-called Sudra or a so-called Panchama. (17) Ashramas i.e., the four Asramas namely Brahmacharya, Vanaprasta, Garapatya, Sanyasa are the previleged eternal monopoly of the Brahmin and the so-called Sudra is not entitled to adopt those Vedic ashrams (18) Mlecha: condemning all people who do not believe so-called Varna Dharma as Mlechas i.e., as people residing on Non-Aryan Adharma lands i.e., Sinful lands (19) Asuchya i.e., Hindus not performing so-called Varna Dharma of Dwijas having been born in Dwija Castes (20) Adharmika, i.e., those who have fallen (Patitas) from so-called Varnadharmas among so-called Sudras (21) Nastika i.e., Non-believers in the authority of so-called Varna Dharma alleged to have been described in Vedas and (22) " Vedo-Dharma mulam " i.e., preaching Veda is the first root of all so-called Dharma Sastras, though the Doctrines preached were opposed to the Godly laws preached in Vedas by mis-interpretations or interpollations (23) and so-called Varnasrama Dharma which is preached as being initiated by God in Vedas, Upanishads and Gita which holy texts were written in Sanskrit which is not known to so-called Sudras and Panchamas, who are non-Aryans and hence who had never an opportunity to go into the holi texts and accept or reject those doctrines which are said to be applicable to them but really which were written by Dwijas who are Aryans who wanted to eternally destroy the so-called Sudras and So-called Panchamas—a thing which was corroborated by the facts namely that (1) nowhere no so-called Varna Dharma doctrine was written by non-Aryan Dravidian authors in Non-Sanskritic vernacular original texts as revealed by researches done till today and hence they are purely Brahminical Aryan manipulations, (2) that there are no non-Aryan so-called Sudra or so-called Panchama authors

among the hundreds of so-called Bhashya-kartas (who are really Durbhashya kartas) so-called Smritikartas who numbering hundreds, if not thousands, are all Aryans and Brahmins (and hence the so-called Varna-Dharma has no binding character upon us non-Aryans) (24) And Pathithatva being imposed upon one (Hindu) who is not prepared to adopt that so-called Varna Dharma for not following that satanic doctrine which gives no property to so-called Sudras nor to so-called Panchamas nor any honourable, holy political or religious or spiritual duties to them excepting to remain as Sudras i.e. Manual-Labourers for the former and as Out-Castes for the latter.

46382

112. History repeats itself. At the time of Sankara's revival of Brahmanism it proved to be true, because it destroyed the holy religion of Buddhism which is based upon universal equality, a thousand years ago, killing hundreds of thousands of so-called Sudras and others brutally, (See Sankara-Vijayadhawaja).

113. The Working Committee of the Indian National Congress is Brahminical in its structure and character though of course there are extremely pious non-Brahmin Hindus and also non-Hindu impartial friends like our worthy President amidst it. But when Mahatmaji himself is holding Brahminical views (which We realised in its fullest significance after his publication of Associated Press Message, "Caste system an anachronism on 17-4-1945") as mentioned previously and since it is composed of Brahmins from South India who have imbibed the essence of Brahminism. So, in presenting this petition, we had the greatest hesitation but finally we have determined to present this with this humble protest because we have very great redeeming features namely, (1) that Mahatmaji, though holding

contrary views has an ever-growing finest sensitive psychological machinery which responds to the demands of varying circumstances as in the case of (1) Swaraj party and also that of what is called "C. R. Offer" in regard to Pakistan etc. since he has absolutely no self-interest and (2) that he in his everyday Thapas washes and refines all the Doctrines that he happened to hold either on account of unrevised adoption of religious views or on account of belief in Gita from the dictates of his inner voice and revises them in accordance with truth and Ahimsa associated with reasoning which is representative of God, (2) that all the Members of our Working Committee are fighting for Swaraj in terms of truth and Ahimsa and performed a "Thapas" of 25 years remaining in Jails and condemning the untruths and violences of our Government and now after a continuous Thapas of 3 years in jails, they cannot but view this matter which has created havoc for thousands of years and which resulted in loss of Swaraj on account of deviation of Kshtriyatva from Masses which probably they have now reinfuse into every Hindu in view of World circumstances by way of recommending conscription.

114. So, to sum up the Brahmin-Non-Brahmin Problem, is a fight, between Brahmins who are Aryans and so-called Sudras and so-called Panchamas who are Non-Aryans and Dravidians. The fact that the Brahmins are Aryans cannot be denied "Arya anaryayoh vytiskhepe samyam samyam"—Goutama Dharma Sutras 2—1—69. "Hardatta's Mitakshara" Commentary which is considered an authority in Indian Law even today in 1945 defines "Aryah thrivarnikah Anaryah Sudrah" i.e., the three Dwijas are Aryans and so-called Sudaras are, Non-Aryans. It is an authority which we cannot deny and it was written nearly a thousand years back.

115. So, this problem is a right royal battle between two different races. We have already said above that there are three ruling races today contesting for supremacy in India: (1) The British race (2) The Muslims and (3) the Brahmins i.e., the Aryans who are really Kshatriyas also under "Raja Sarvasyeshte Brahmana Varjam" i.e. the King is King for all others excepting Brahmins. So, he is the Virtual ruler and dictator judgeship and premierships administrative offices, being his.

116. While the battle for supremacy in the case of the Britisher and the Muslim is on a understandable "human level" the battle between Aryans and Non-Aryans is shrouded by 7 screens which are tom-tomed as holy and whose authority is binding namely (1) Curtain of God; (2) Curtain of Vedas (3) Curtain of religious structure and strictures of so-called Varnas (4) behind the noble sounding, name of Acharas, which are Duracharas (5) the curtain of Sanatanadharma, which is really Satanism and not Sanathanism and behind the curtains of Smrities i.e., Laws which are really dustasmtruties and finally behind Sanskrit curtain which is a foreign language to so-called Panchamas and Sudras. So, this battle of so-called Sudras and so-called Panchamas is a Herculian task because the unholy forces that were let loose to destroy the Non-Brahmin Hindus were hidden behind those seven curtains and were invisible to the aggreived, so-called Sudras and Panchamas to properly define and present just as the grievances of India and Dominions and Syria, etc., which were hidden behind the curtains of "estabiished law" of these unfortunate countries while the first fundamental principle of "established law" itself is an act of aggression; and hence were pleaded that these countries were beyond the application of Atlantic Charter, though

it applied to German Aggression which applied not even to half the population of India, not to speak of the other countries' populations.

117. So, the task is immensely difficult and yet the fight began. "Dharma Kshetre Kuru kshetre Samaveta yuyutsavah ; mamakah Pandavas chaiva" the opposits forces are blowing their conches Mr. E. V. Ramaswami Naicker, asked for Dravidisthan. The Congress Ex-Minister, Mr. Ramanadhan, began to support Dravidstan probably not knowing that mere division, like Pakistan Division shall not solve the problem and Dr. Ambedkar openly declared in several South Indian Speeches that Brahmin Domination must be removed.

118. Perhaps, at some stage of this gathering forces, Mr. C. Rajagopalachariar warned the Country not to care for the Non-Brahmin Hindu "cries" of a few people saying in his speech on the occassion of Anniversary of the Institute of Public Speaking, attached to Y. M. C. A., referring to the question of Dravidisthan, saying "If the people of Dravida country are even of the Tamil districts unitedly and by predominent vote decide to form a separate state, they are entitled to it. But this should not be confused with the "cries" of a few people who thought that particular communities in this part of the Country should be put down, worried or tormented in some way or other whatever the formula for the time being may be."—probably, side tracking the Non-Brahmin problem into an ineffective division, which unfortunately the aggrieved party proposed not knowing its ineffectiveness when dissociated with reservations.

119. So, we challenged the mighty Mr. Rajagopala chariar's mis-inter-pretation of the Brahmin - Non - Brahmin problem as "Cries" of a few people who are trying (1) to put down (2) worry and (3) torment the

Brahmin community (or communities) or whether Rajaji and his Brahmin Ministry Parishat that (1) put down (1) worry or (3) torment the Non-Brahmin Hindu Communities just as his fore-fathers did and showed what he himself and his community have done for nearly 5000 years from "Sambuka killing" day by Rama and Vasista, till to day, (vide Memorandum to Sapru Committee and questionaire to Rajaji).

120. The Brahmin; Non-Brahmin problem was there, though it was not understood properly the Nehru Report recognized it; Mahatmaji tried to understand it. He said "in South India you seem to have divided Hinduism not only into two camps, but divided India into two camps, but divided into Brahmins and Non-Brahmans" vide Young India dated 24th November 1927. The Justice party arose for fighting the Brahminism. But that party was not able to penetrate behind the seven screens of Brahminism and bring to light the destructive elements which have so thoroughly paralised the psycho-physical nervous system of Sudras and disabled and killed political, religious and spiritual and social instincts and kept them in an unthinkably low status in those particular spheres and propose a corresponding suitable medical remedy basing it on a moral basis. So, their fight was an uneven fight.

121. We realised this so early as in 1931 and our political school of thought was established on 24th March 1931 after giving information to Mahatmaji definitely stating that "We, the realistic school of political thought of the Indian National Congress believing that the time has come when the Indian Nation should purge the poison of Brahminism out of the national life; "And also believing that to close eyes to the realities—namely the loss of the 18 most elementary birth-rights of the Non-Brahmins which found

expression in the above said 18-fold boycott doing incalculable harm to the country is a great danger and so having determined to fight it out openly by striking at the very root of Brahminism which destroyed the nation, this Real Indian National Congress party, The Realistic political school of the Indian National Congress, was established (after giving information to Mahatmajee (Vide D. Raghava Chandrayya Sath Sastri's letter to Mahatmajee dated 24—3—1931).

122. So, in an open fight like this how every Brahmin would react we have no misgivings. Our mighty Andhra Leader Dr. Pattabhi Sitaramaiah Garu would fight it; I admit that he is my political Guru, and I have got reverence for it. But I know that he would fight me, in these ideas. In fact he fought already for knowing full-well that injustice was done to Sath Sastri in Mr. Thirumalarao, K. Satyanarayana and Sath Sastri candidatures of 1937 since almost all the Brahmins excepting Mr. Kaleswararao supported Mr. Thirumalarao (1) a younger gentleman than Sath Sastri (2) who passed One Part in B. A. while Mr. Tirumalarao passed One Part in Intermediate (3) that Sath Sastri is more popular with the constituency being he himself an agriculturist who actually cultivaied atleast for a couple of years and being also blood-related to the Voters of the Constituency and (4) that Sath Sastri has got atleast 10 years more Congress service having joined in 1920 while Mr. Tirumalarao joined latter and that Sath Sastry's authorship brought him a reward of Rs. 500 in a open competition of all the Greatest Telugu Novelists and that (5) that Novel was prescribed by Madras University for Intermediate etc., (the Doctor himself having failed to support him). Knowing this injustice he failed to help Sath Sastry a second time in 1942 when Mr. Tirumalarao's seat fell vacant (1) by bringing another candidate who had no idea to

stand for it (2) sending a messenger to Bellary Central Jail where Mr. Satyanarayana was (3) and having managed to get his signature on an affidavit of candidature for the Assembly seat (4) knowing full well that it is against Jail Rules (5) and against Mahatmaji's Doctrine that "a jailed Satyagrahi was a civilly dead man" (6) and thus created a Precedent for the Government who prohibited Satyagrrhi prisoners from signing candidature affidavits either for Legislatures or local Boards etc., (7) and knowing that Mr. Satyanarayana was a Millowner (8) and hence cannot properly represent the grievances of agriculturists, whose constituency was the Godavari Cum Kistna Central Assembly Constituency and (9) that Mr. Satyanarayana joined the Congress only three or four years back when Congress was rising to its Supreme power and (10) that always preaching that sacrifice must be rewarded and (11) having really helped several poor Brahmin candidates of Legislatures (12) and knowing full well that students who have deserted their College studies at Mahatmaji's call of "Sarvadharman Parityarja Mam ekam Saranam Vraja" (13) warrants a corresponding duty to help them at least in their offers for service (which memberships to Legislatures really are, though not Ministerships or Parliamentary Secretaryships or other offices) (14) on the part of Provincial Representatives of Mahatmaji (at this time Mahatmaji is in charge of the Working Committee duties) and (15) transgressing his duties of a judicious representative who is not expected to initiate fresh applications; but only consider and select one or the other of the rival candidates whose applications are before him (16) and preferred him knowing that he is "junior in age" (17) and junior in education (18) and knowing that Satyanarayanaji was made already the chairman of a municipality on congress ticket (19) and knowing full well as a co-worker that Sath Sastriji can

originally and independently think National Problems, (20) and hence competent to be a member of that Great Indian Institution.

123. And this most glaringly unjust denial taken together with so many Dwija S.S.L.C. or fifth form candidates getting legislator-ships upto Honourable-ships and Chairman-ships of great municipalities, etc., though not more resourceful economically or culturally, for mere asking and without paying candidature deposits even, what it constitutes, only the critical faculty of Dr. Pattabhiji can reply.

124. And, we mentioned this instance because this applies to several other candidatures and since it was a direct fight against the views of Sath Sastriji, the Secretary of the real Indian National Congress Party and also (3) involves several principles about Institutional rights of Congress members, namely (4) whether or not members of an institution are to be considered as friends as if they are members of a joint-family (5) and whether they acquire rights of juniority and seniority of age (6) of longer and shorter services to Congress (7) whether different constituencies such as agricultural constituency and Zamindar Constituency, etc., require representation of candidates of identical character or of candidates directly confliting with the accepted interests such as Agriculture being represented by merchantile interest or Mill owners or consuming interests or it deserves an agriculturist himself to represent its own peculiar greivances and protect its own interests from the conflicting interests mentioned above (8) whether senior members who are fortunate enough to sit in judgment should weigh properly the necessities of several constituencies, the relative merits of the various candidates to represent or otherwise the special needs of each constituency and give the seat to him

that satisfies the demands of the constituency, of course, consistant with seniority of age and longer service etc., or distribute them as mango fruits of his garden (9) whether or not innocent congress members who sacrificed their careers at the altar of Mother-India, should be treated on a par with later recruits who joined in times of prosperity 12 or 13 years later like Mr. A. Satyanarayana (10) whether or not such congress devotees should stand or not on a par with luxury polititians like (late) Hon. Mr. Ramdas Pantulu (11) and especially whether there should be an encouragement or not in the case of honest unpaid servants of the Congress who joined 25 years ago amidst overpowering debts and still never stooped to take bribes while great bribe-taking leaders passed for satyamurtie's (embodiments of truth) men of Presidentship of Provincial status very badly dealt with public funds (12) and especially when such Congress servants who left studies and joined Congress in terms of "Sarvadharman Parityajya Mamekam Saranam wraja" have tried to solve their great life-problem by honest professions neither depending on charity nor on bribes nor on honorarium from the Congress; these and similar problems were involved directly in Sathsastriji's Central Assembly Congress Candidatures, and hence we brought to the notice of the Working Committee, to take steps that similar things may be avoided in future elections and we proposed a form to be filled duly by candidates and submitted to the Central Parliamentary Board, to be considered before final selection was is announced (vide appendix vii).

125. In this connection, we have to mention that our Real Indian National Congress Party (1) has absolutely no desire to demand any share in power, either in the centre or in the provinces. It is for the people whom we want to serve. (2) Really ours is not a "party" but a

school of thought (vide page 37 Appendix (i) to "Non-coperate with the Brahmin, the Eighteen Great Sinner" (3) For want of a better word we adopted "Party" but absolutely we have no difference with the congress in creed or foreign or home policy nor in the sphere of our socio-religious reform because temple entry, Universal Brahminisation, etc., the whole programme, in one word, is not opposed to the Congress. (4) Even supposing the term "Party" applies to us for the sake of argument our party has no interest outside India, leading to possible conflicts (just as Communist Party in China is to-day and the Communist Party in India may likely be in future, due to outside affiliations or like other parties such as blood or religion-related ones) may very likely turn out dangerous by their relation-ships. (5) So, the term "Party" need not offend you since we are neither foreign-related nor foeign element; but it is the Indian National Congress itself and a native plant and we once more assure you that we have absolutly no change in any policy national or foreign affairs except a speedier reform of our socio-religious sphere, on lines which were accepted by Karachi Congress fundamental rights resolution and such a reform in our Socio-religious political sphere, only is aiming at reconstructing Hindu element on a perfectly stronger and more united basis removing the conflicting and unholy differences which now divided our Hindu-fold into (1) the Brahmin, (2) the Non-Brahmin Hindu and (3) the so-called Panchama spheres.

126. But, what do we want at this most critical period of our National life is, the removal of the domination of Brahminism, both in the central as well as provincial spheres; and a just allocation of that power so far as Hindu element of India is concerned, between the three constituents into which the Hindu

Element was unfortunately further divided (1) the Brahmins (2) the Non-Brahmin Hindus (3) and the So-called Panchamas.

127. Unfortunately, the working committee as it constituted to-day does not want to recognise that these three distinctive groups, as three different elements, though (i) in character, (ii) structure and (iii) social, religious and political position they have absolute differences which distinguish them each from the other.

128. Mahatmaji and the working committee have recognised that the so-called Panchamas are a distinctive community with extreme disabilities and hence they have accepted the principle of special protection for that community however grudgingly, it might be.

129. The only question now is whether the (1) Brahmin and the Non-Brahmin Hindus who are otherwise called Sudras are two distinctive different communities or (2) one homogenous body without absolutely any difference whatsoever between them for homogeneity requires equality of status, etc., of the individuals constituting what is called that homogenous nationality.

130. Judging from this stand-point, it must be admitted that the Brahmins and the so-called Sudras are two distinctive, mutually conflicting elements. In other words, they are contradictions in terms, (1) the Brahmin thinking that he has a right to be temple servant i.e., Archaka and that the so-called Sudra however holy he might be, has no right to become one (2) and that he has a right to marry the daughter of the so-called Sudra and that he has not a corresponding duty to marry them his daughter and thus they conflict in so many other points (vide our questionaire to Mr. C. Rajagopalachariar; appendix IV to our Memorandum to Sapru Committee.)

131. Unfortunately, the most aggreived party the so-called Sudras themselves have not realised the fact that the Brahmin is a parasite trying to feed on him and that he is a contradiction in terms just as the tiger and the lamb are by even the greatest scholars of their community themselves as expressed in our letter to mahatmaji " . . . for the simple reason that they have come into birth only to know that in the 21st day of his birth that the Brahmin, the earthly-god, has performed his Namakarana and in his 7 or 8th month, his Anna-prasana ceremony i.e., the festival of the boy's first beginning of feeding ceremony and later in his 18th year his marriage, nuptials, new house entry and other one thousand and one ingenious ceremonies created by the Brahmin parasites, in order to thrive on the charities of the Non-Brahmin Hindus who place absolute trust in him" vide Sath shastri's letter to Mahatmaji Appendix IV to Sapru committee, Memorandum.

132. It is this parasitic instinct that made Mr. Rajagopalachariar and other great leaders, misrepresent the Brahmin, Non-Brahmin problem and it is this instinct to feed upon Non-Brahmin Hindu resources that made Maharshis and presidents of the Provincial Congress Committees and other great Andhra leaders fight against the Real Indian National Congress Party. "Fame, that last infirmity of noble mind" said the great poet--Milton". It beautifully applies to the Dwija elements of our India if "community" is inserted in the place of "fame," for it is exactly that psychology that is prevailing with the members of the Dwija element of the Working Committee of the Indian National Congress and that is why it is preaching the doctrine of "Nationalism" within the caste-Hindu sphere though absolutely no conditions of Nationality exist between the two distinctive elements of Brahmins (Dwijas) and the so-called Sudras of the so-called caste Hindu sphere.

133. "The world is my idea" said Schophenhar, the great Philosopher and "God is so" because He exists for us as we understand Him, each individually. We are in a panorama. We cannot go beyond ourselves and find out how God is, nor can we hear his word. But we are asked to believe that the Vedas, Upanishads and Gita are God's words and God does not come to us and say that these are His words.

134. So, the only test that they are God's words or otherwise is to Judge them in accordance with the cannons of truth as revealed by reasoning, which is God's representative in us.

135. Judging from this stand-point "yepi syuh Papayonayah" cannot be true because the so-called Sudras cannot be born-sinners from their very birth for no fault of theirs and the doctrine "Antyah Pápistah" cannot be true simply because the so-called Panchamas were born to the Brahmin's daughters by So-called Sudra husbands.

136. The "Varna" as the predetermination of the choice of man's profession, cannot be true because it conflicts very often with our conscience which is the very God in us, as in the case of Dancing Girls' profession (2) Butcher's profession (3) Toddy-tapping profession etc. And the doctrine conflicts with the Godly doctrine of "Brahmanosya Mukham aseeth" wherein it was described as the indivisible, inalienable life-essential, homogenous, four-fold manifestation of one personality of our God as well as Man.

137. As God is, so is man. "Brahma aham asmi"; Taittireeyopanishath" the Varna Doctrine as "the predetermination of the choice of man's profession cannot stand because it conflicts with the divine dictation "Brahma kshytriya Visam Sudranam cha parantapa

Karmani Pravibhaktani Svabhava prabhavaih Gunaih " O! Arjun, professionse are determined in accordance with the self-determination " Prabhava " i.e., " born in " (Swabhava, i.e., Swasya bhave, i.e., one's own mind). And it cannot stand because it conflicts with the freedom of conscience and what denies freedom to one individual, denies freedom to the Nation and in fact, it is this denial of freedom, which caused loss of our Swaraj. So, the Brahminical law of Varna as pre-determination of the choice of Man's profession was invented to crush eternally the so-called Sudras and plunder their riches and rule the country, by the Aryans who misinterpreted the Godly doctrine of " Chaturvarnya " which is not a pre-determination of choice of our professions, but, the four-fold manifestation of our self, leading gradually to Earthly-God-state i.e., Brahmanatva in this birth and which the three Dwijas, having been born in Sudratva are attaining themselves, denying Satanically to others.

138. Similarly the theory of " Panchamas " is false and they are only Sudras by birth and capable of rising to Brahmanatva and entitled to all the properties of the three diwjas as well as those of so-called Sudras.

139. It may be asked why so much religious background exists in this petition. The restoration of the rights of adopting Kshatriyatva, Vysyatva and Brahmanatva and their professions to so-called Sudras and so-called Panchamas, is an essential condition of our future Swaraj, at least so far as the Hindu element is concerned and the irreduceable minimum without granting which, the so-called Panchamas and so-called Sudras, need not be within the fold of Hindu society which as it constituted to-day is unprecedented, unheard-of hell to these two communities.

140. But, really the Aryan auto-crats cannot impose their religion which as it stands to-day is irreligion and their so-called holy texts are unholy texts and as such there should be a fundamental declaration that neither Vedas nor Upanishaths nor Gita should have any binding force whatsoever on so-called Sudras' and so-called Panchamas' religious, social, political, spiritual, divinity and economical and other fields which they are entitled to determine themselves with or without reference either to the above-mentioned so-called holy texts or other Puranas, Itihasas or so-called Agamas or so-called Dharma-Shastras or any other texts because none of them were Dravidian-originated texts and hence having no force to bind them to act upto them, in their daily life.

141. At this stage of our national life, my advice to our Brahmin polititions is "Quit Politics Brahmin!" for complete freedom must be allowed to Non-Brahmin Hindus, to remove the bad affects of Brahminism and constitute a strong united homogenous Hindu structure to fight the whole world if necessary. As the great Sanskrit poet, Bhavabhuti sad "Where the snanke-charmer is, the genius of the snake cannot thrive". So is the case with the Brahmin. He is a dividing and destructive element in the Hindu society. The Non-Brahmin Hindus are in a disorganised state and so are the so-called Panchamas. Both these peoples together should be allowed to reconstruct the Hindu India with the help of Muslims and other friends.

142. The Brahmins' presence means domination over. so-called Sudras and so-called Panchamas and retention of the eighteen-fold five-kind boycott namely denial of temple-service etc. etc. At this stage of our National life, the poison of Brahminism must be removed from Indian Life. However holy a Brahmin politician

146. "Majorities do not deserve protection". This principle is false, because we have clearly shown that majorities like China required protection form a minority like Japan and the case of India itself is a case of "aggreived majority" requiring protection from a minority of the British people, etc., (vide our Memorandum to Sapru committee).

147. If these major political principles are conceded, several other principles such as (1) Special constituencies (2) reservations of seats (3) unilateral i.e., (one sided or homogenous) constituencies such as university constituency (4) multilateral constituencies composed of conflicting elements such as Zamindars and Zamindari tenants. etc., all these may be considered in proper time for framing a future constitution.

148. In regard to the composition of the provincial cabinets also the doctrine of "Quit Politics, Brahmin" must be put in practice. But if the Brahmin shall not agree to it, he may be given exactly a proportionate number of seats in the Cabinets and Parliamentary Secretary-ships, etc., just conditioned by his numerical strength in each province, as compared with the total non-Brahmin population of that province, after reserving such porportionate portions to Non-Hindu elements.

149. The best way to safeguard the relative interests of (1) the Non-Brahmin Hindu, (2) the Brahmins, (3) so-called Panchamas and (4) the Muslim interests, etc., in future constitution is to fix definite percentages to these several communities in strict proportions governed by their proportionate strengths in each province viewed from total

popular strengths within those provincial areas, as each of them stand to the "total aggregate strength of these communities put together," in legislatures as well as Cabinets of the provinces. The same principle may be applied in the case of Central Legislatures and central cabinet also.

150. Coming to the question of the method of reserving those seats in legislatures to the three communities namely Brahmins, Non-Brahmin Hindus and so-called Panchamas, though it is regretable, special constituencies for the Brahmin and the non-Brahmin communties must be created during the period of transition in which the Non-Brahmin Hindus shall gradually be able to equally organise and assume proper leadership in the country, just as efficiently as his Brahmin brothern.

151. It is needless to say that no weightage be allowed to either Brahmins or Non-Brahman Hindus, in their respective constituencies weich must be just proportionate to their numerical strength in the country.

152. The strength of the provincial legislatures must not be below hundred and twenty seats in any province of India and not more than three hundred and fifty seats be given even to the three Presidencies, the Bombay, Madras and Calcutta and each constituency, must be fixed either for Brahmins or non-Brahmins, as a separate constituency.

153. The question of weightage should not be considered except in cases where the proportionate strength gives to any smallest Non-Hindu communities (whose numerical strength in the country are below a crore of people and who hold very dominant place like Sikhs) a fraction of a member

ship, only just to make it one and avoid thus non-representation in Cabinets.

154. None of the Provincial Cabinets should possess less than 15 seats and more than 20 seats, and the Central Cabinet to have 25 seats. In all these cabinets $\frac{3}{5}$ ths of the Ministries must be reserved to communities on the basis of exactly their proportionate numerical strengths without any weightage, being selected by Premiers from the nominations of different groups of legislators, of course, on the priciple of commanding the greatest confidence of the Legislature. Both in provincial and Central Cabinets the remaining 2/5ths ministries may be opened to all communities to be elected by members of the Legislatures irrespective of caste, community or religion or by representatives of communities as well as representatives of interests such as Universities, Zamindars etc., etc. And the question of communal proportion should not apply to those competing this part of the Cabinet but the only test must be that they should not posses bigotted communal, sectarian anti-national views, but posses "India First and then community" notions to give an encouragement to Nationalists.

155. Before closing this appeal we have to correct one possible misapprehension. We showed above that (1) Sath-Brahminism (2) and the Real Indian National Congress Party, were established under divine conditions (vide pages 32 and 33 of this appeal.) We now see the ground for a possible misinterpretation, in it. It was meant to show the utter negation of initiation by the originators of this school of thought, and show the historical basis of

this thought, rather than to assume arrogance or anything else.

156. We also beg to kindly excuse, if we have transgressed the limits of personal respect, in respect of any member of this holy body. This appeal was conceived and finished within a short period of 6 days and further we were in an agitated state that the three ruling races namely—the Britisher, the Muslim and the Aryan Brahman (Dwijas) are sharing the whole of India, ill-treating the most sacred interests of the so-called Sudras who formed $\frac{3}{4}$s of Hindu India from the stand point of property and probably $\frac{2}{3}$s from the stand-point of population strength of India and the blunders of the agitated mind, must be forgotten and forgiven.

157. Once more we beg to state truth is our watch-word and patience too. We were patient when all the Provincial Governments were Brahminised in 1937. We were patient when (1) Sri...... Devy Eloper was preferred (in one of our great leader's words) in central assembly candidatures. And we propose, if personal injustice was done, we shall not go out of our great institution on that ground because the Nation is greater than personality.

158. But, today is different. Rajaji is misrepresenting the problem. The Sapru Committee as its summary indicated has no idea of reconciling the Non-Brahmin Hindus, while giving greatest attention to Muslim demands. The whole Working Committee was a Brahminically minded institution and Mahatmaji's doctrine of Varna as predemination of the choice of man's profession, is deadly against the so-called Sudra interests, possibly driving into a hell of so-called "Rama Rajya" since it is

a denial of freedom to individual and a denial of freedom to us "Dravidians" to escape from the Hydra-headed Monster of the Brahmin Satanically woven net which could not be escaped for five thousand years in spite of great Buddha-Deva's and Ramanuja's and several others' fights and squeezed our life-blood and is squeezing even today in Plolitical, Social, Religious, Spiritual and economic fields hiding its destructive weapons behind God and "nationalism".

159. So, Mahatmaji, worthy President of the Indian National Congress and most respected Members of the Working Committee, we place this humble appeal having framed it "in Christ's spirit" of '*What good it is if one loses his soul and gains the whole world*". So, let this be judged in terms of "Ukti Uktam Vacho Grahyam Baladapi Subhashitam" which is the highest heritage of India and the Judgment be given in terms of perfectly understandable human reasoning and not in terms of Dusta Sastras of Aryans. We sent already a copy of the Memorandum submitted by us to Sapru Committee and we beg you to read this along with it. Thanking you once more,

We beg to remain, very sincerely yours,

D. Raghavachandrayya Sath Sastri,
Secretary.

THE REAL INDIAN NATIONAL
CONGRESS PARTY,

Bezwada, 6th July 1945.

APPENDIX I.

Godly (so-called) Division of property according to the so-called Varnasramite Brahmin.

Group A—About 2 Crores of Population in India.

(1) Brahmins ... Can perform Yajana, Yaajana, Dana Pratigrahana, Swadhyaya and Pravachana, receiving highest social, religious and political status, can become Pradvivakas or Judges or ministers or Provincial administrators etc.

(2) Kshatriyas ... Can become soldiers warriors kings, rulers, emperors, etc. (The Non-Brahmin Hindu, whether so-called Sudra or so called Panchama cannot become a king, or a Zamindar or a warrior or a soldier or a land-lord or even landholder of an acre or two.) nor judges ministers nor administrators, etc., etc.

(3) Vysyas ... Can adopt cultivation or mercantile business or cattle-tending, etc., (i.e. the then known all earning professions).

Group B—About 28 Crores of Population in India.

(4) So-called Sudras Cannot own property, cannot aspire to become judges nor ministers nor kings nor warriors nor native rulers nor Zamindars nor owners of even

one or two acres of land but should serve as servants such as washermen, barbers, home-servants, etc.

(5) So.called Panchamas. — They are Chandalas, i.e., a term of highest conceiveable dishonour. They can neither live in villages where the above four castes reside nor can be present in any village processions, marriage functions, temple processions, etc., nor can become warriors soldiers, administrators, judges, etc., nor can hold lands even an acre or two, etc.

APPENDIX II.

How the Brahmin interfered in the daily life of the so-called Sudras and caused a " spiritual murder" to them (about 20 crores of people).

(1) " Prajanascha Swadhyaya Pravachanecha—Prajatischa swadhayaya pravachanecha ".

(2) " Swadhayayath na-pramadithavyam, Deva Pitrikaryaabhyaam na pramadithavyam " Taittireeyspanishath".

According to the above-mentioned word of God, while it is universally ordered that every human being, on the face of this earth is entitled to read veda, marry and perform his or her five Yagnas namely, Brahma Yagna, Bhuta Yagna, Deva Yagna, Pitri Yagna and Atidhi Yagna in terms of vedic dharma, the Brahmin has invented a wonderful double-edged Garhapatya which is no Garhapatya at all, because there is no provision for them in so-called puranokta Garhapata for these 5 yagnas and which is a huge fraud against God and humanity.

Garhapatya ... Garhapatya granted is only of vedic type common to four Varnas namely' Brahmins, Kshatriyas, Vysyas, Sudras & the corresponding Ahamas purifying the four castes are (1) Sanyasa, (2) Vanaprasta, (3) Garhapatya and (4) Brahmacharya; both the ashramas as well as the Varnas are the four stages of every man from Sudrathva which should be purified by Brahmacharya, the Vysyathva by Garhapatya, the Kshatriyathva or the third stage by Vanaprasta and the fourth stage by Sanyasa. Now the so-called Varnasramaite Brahmin denied even the most fundamental birth-right of marrying vedically to 28 crores of Non-Brahmin Hindus and denied the right of performing their duties of Brahma yagna, Pitri Yagna, Deva Yagna, Athidhi Yagna, Bhuta Yagna that justify one's own human existence by creating a double-headed Garhapatya (i) Vedokta Garahapatya for three Dwijas and so-called Puranoktha Garahapatya to Sudras, (while Brahmacharya, Vanaprasta and Sanyasa are single-headed Vedokta Ashramas being homogenous 4 limbs of our Purushasukta God). It is no garhapatya at all because it does not allow vedic marriages and the consequent vedically performing

the above-mentioned five Yaganas and become holier and holier and achieve moksha in this birth.

APPENDIX III.

The Sanatanist Brahmin's So-called Varna Ashrama Dharma.

(1) Sudra ... Has no Ashramas. But this conflicts with the divine diclaration of (1) prajanascha swadhyaya prava chanecha, (2) Prajatischa swadhyaya Pravachanecha; i.e., everybody should live with his wife and (ii) marry his sons and daughters and should read and teach vedas Shall marriage apply only to Brahmins? If marriage applies (as it cannot be restricted to, but universally applies) all Sudras can adopt Brahmanathva, read and teach vedas.

(2) Vysyas ... The Vysya also was denied Vanaprasta and Sanyasa.

(3) Kshatriya ... He was denied Sanyasa.

(4) Brahmin ... Is entitled to adopt all the four Ashrams. But Garhapatya cannot be denied at least to so-called Sudras (if not to so-called panchamas) because even the so-called Sanathanist cannot say that the Sudra is not entitled to marry. So what

is called Puranokta method was adopted in marriage ceremonies to so-called Sudras. But how he can explain the contradiction of Double-faced Garhapatya, one face, so-called Puranokta and the 2nd Vedokta Garhapatya. Are there puranokta Brahmacharya Puranokta-Sanyasa and Puranokta-Vanaprasta also ?

The fact is Sudras, Vysyas, Kshatriyas and Brahmins are Groups or associations or Classes of self chosen people who have a right to adopt any and every Dwija rituals and become Vysyas, Kshatriyas or Brahmins as they pleased ; the following Godly Varna Dharma proves it.

APPENDIX IV.

The Four Varnas are the four stages of every man.

Sudratva ... 1st Stage. Brahmacharya is the purificatory course because Sudratva is ignorance of childhood (before one's 16th year) and the student should worship his gurus with susrusha and remove the ignorance.

Garhapatya ... 2nd Stage. After deserting Brahmacharya, the man must marry. This is a greater service and a greater realisation of Godliness, because from service to self, the man is now rising to service to family and na element of sacrifice is involved in it.

Vanaprasta ... 3rd Stage. This is a stage of still greater service because at this stage, the man is forced to go to forests and live a life of continence, while having a wife or go to foreign lands, leaving wife and children behind and fight for the sake of the country in Wars, etc.

Brahmanatva ... 4th Stage The Brahmin is already prepared to desert his home having learnt to serve family and country in the previous stages, Now his services shall be extended to the whole world trying to achieve Moksha by self-less, sinless services to God and humanity.

This Godly Varna Doctrine removes all the contradictions of the Sanathanist-Brahmin namely that

(1) Varnas are four totally different mutually contradicting birth-coming, death-ending, cancomitants (this conflicts with the Sanathanist doctrine of "Sudrah Chaturdho varnah Ekajatih". (2) So-called Panchamas in India are outside God's creation. (3) All others peoples are outside God's creation. (4) The presence of Vedokta-Puranokta so-called (Garahaptya) cannot be explained (5) And the word Varnasrama has no meaning, because Sudras have no Ashrama. So, it must be Dwijsasdrama (6) Even among Dwijas, Vysyas have no right to Sanyasashrama (7) According to some, even Kshatriyas have no Sanyasa Asrama. (8) So "Varnasrama" must be replaced by "Brahmanashrama" (9) If Brahmana Varna Ashrama

Dharma" is adopted; then should not Vysyas and Kshatriyas have Garhapatya ? The truth is, the four Varnas are the four stages and the four asramas, are the corresponding courses of duties, just as the four classes of B.A., starting with Intermediate first year, and ending with fourth year B.A. classs with their correspnnding courses.

APPENIX V.

The Brahmin's eighteen-fold five-kind boycott.

(*a*) Spiritual Boycott.

Being a three-fold spiritual boycott of the denial of Brahmana-Dharma to 28 crores of Hindus, (ii) denial of Veda to 28 crores of Non-Dwijas (iii) and denial of Tapas to all non-Brahmin Hindus.

(*b*) Religious boycott.

Being a one-fold religious boycott of denial of Temple-entry to 8 crores of Panchamas (so-called) and a denial of inner-temple entry to 28 crores of Hindu peoples.

(*c*) Divinity boycott.

Being a one-fold Divinity boycott of denial of divine service and divine approach to 28 crores of non-Brahmin Hindus.

(*d*) Social boycott,

Being an eight-fold boycott of denial of (1) first-namascar (ii) denial of the right of mutual address on equal terms, (iii) denial of seeing, the Brahmin's holy dining (iv)

denial of touch of the holy person of the Brahmin, (v) denial of mutual association, (vi) denial of inter-dining, (vii) denial of the Brahmin's daughter in marriage (while reserving the right of marrying four caste girls), (viii) denial of all man's rights to women.

(e) Political boycott.

Being a five-fold political boycott namely, (i) denial of equanimity of punishment or equal justice to all non-Brahmins, (ii) denial of Kingship, Warriorship and Soldiership to all Hindus except to Kshatriyas. (iii) denial of commerce, agriculture and cattle-tending to all Hindus except to Vysyas, (iv) denial of all the above-mentioned priveleges of the three Dwijas to the so-called Sudras and calling them by the term of "Sudra" i.e., servant and denying them right to property, (v) denial of all the above rights to the so-called Panchama and declaring him an out-caste and an out-law.

APPENDIX VI.

The Brahmin's twelve-fold five-kind reservations.

(*a*) *Spiritual reservation* :—a Three-fold spiritual reservation namely the reservation of Brahmana-Dharma (which is the means of realising God in this same birth and also means of attaining highest social status, the reservation of studying and teaching Veda and the reservation of performing Tapas.

(*b*) *Religious reservation* : a one-fold religious reservation namely that of temple and iner-temple entry.

(*c*) *Divinity reservation* :—of temple service or Archakatva. (one-fold).

(*d*) a six-fold social reservation namely that of 1st namaskar (i.e., privelege of receiving namaskar or symbol of obedience in the first instance), (ii) superiority of address to himself and inferiority of address to others, (iii) pollution-less-first holinessism in sight (i.e., that his holy sight shall not pollute others ;but other's; sight shall pollute the Brahmin), (iv) pollution less-first-holinessism in touch i.e., that the Brahmin's holy touch shall not pollute others ; while others' touch shall pollute him (v) I'll—marry four caste-girls and I'll not-give-my-daughterism, (vi) female's liberty as man's eternal reserved subject.

(*e*) and a one-fold political privilege that Brahmin is above punishment whatever be his crime because it involves Brahmahatya.

APPENDIX VII.

Affidavit for candidates (legislatures).

(1) Name of the Candidate, (2) Father's or husband's name (3) Caste or religion, (4) Profession, (5) Date of birth, (6) When joined Congress ? (7) What (here whether the constituency is central or provincial, Muslim Hindu, etc., must be mentioned), constituency she/he wants to serve, (8) Has he or she holds any special qualifications for serving that particular constituency or any other constituency, (9) Educational qualifications ? (10) If he/she held any high congress positions, when ? (11) Whether he or she has ever received any disqualification by disciplinary action ? when and on what grounds ?

APPENDIX VIII.

The 18 Great Sins of the Brahmin.

(1) The eternal reservation of the right of adopting Brahmana—Dharma by the so-called Brahmins and the denial of the same to all other peoples. (2) The eternal reservation of the right of receiving 1st namascar and the denial of the same to all other peoples. (3) The eternal denial of Brahmana Dharma and first namaskar to Kshatriyas. (4) the eternal denial of Brahmana Dharma and first namaskar to Vysyas. (5) The eternal denial of Brahmana Dharma and first namaskar to so-called Panchamas. (7) Eternal reservation of Brahmasree, Acharya, Achari, Sastri, Sarma etc. for the Brahmin. (8) And styling others in terms of inferiority such as Varma Gupta, Dasa etc. (9) Reservation of the right of being pollutionless first Holiness in sight, for the Brahmin and denying the same to all other peoples. (10) Reservation of the right of being pollutionless first Holiness in touch, for the Brahmin and denying the same to all other peeples, (11) Eternal Reservation of God by the Brahmin and declaring Him only to be pollutionless Second Holiness, requiring the Brahmin's manthra and prokshana to be holy. (12) Denial of tha right of personal worship to so-called Sudras in inner Temples. (13) Denial of the right of Temple entry for the so-called Panchamas.' (14) Denial of the right of studying Veda to all non-dwija Hindus. (15) Denial of the right of performing Thapah to all non-Brahmin Hindus. (16) Denial of the right of marrying the Brahmin's daughter to all non-Brahmin Hindus. (17) Imposing greater punishment for the same crime to so-called Sudras. (18) Denial of all the male's rights to females.

APPENDIX IX.

The Eighteen most fundamental birth-rights of the Non-Brahmin Hindus, usurped by the Brahmin.

(i) The usurpation of a three-fold spiritual birth-right (a) of Brahmana Dharma of 28 crores of Hindus (b) of Vedic study of 28 crores of Hindus (c) of Tapas, i.e., observing penance to all 28 crores of the Non-Brahmin Hindus. (ii) being the usurpation of one-fold most Elementary religious birth-right of temple entry of 28 crores of the Non-Brahmin Hindu people. (iii) being the usurpation of one-fold Divinity birth-right of Divine service (Archâkatva) and Divine approach (iv) being an usurpation of eight-fold social fundamental rights of (1) denial of 1st namaskar (2) denial of right of mutual address on terms of equality (3) denial of right of mutual sight (at dinner times etc) without pollution (4) denial of the right of mutual touch without pollution (5) denial of the right of mutual association (6) denial of the right of interdining (7) denial of the Brahmin's daughter to the Non-Brahmin cas'e Hindus (while he has a right to marry their daughters and Sath-Brahmins should not deny their daughters even to Panchamas (so-called). (8) denial of man's rights to women. (v) and an usurpation of five-fold political rights namely (i) denial of the birth-right of equanimity of punishment to the Non-Brahmin (ii) denial of the birth-right of rising to kingship, warriorship or statesmanship, ministership to Non-Kshatriyas (iii) Denial of the most elementary birth right of adopting commerce and agriculture to all non-Vysyas (iv) .denial of all the above mentioned Dwija righis to Sudras (so-called) (v) and denial of the mcst elementsry human birth-rights, spiritual, social, divine, religious and political-including all the above mentioned rights, to Panchamas (so-called).

APPENDIX X.

The inconsistencies in the Religious and political stands of mahatmaji and the working committe.

MAHATMAJI.

Mahatmaji's refined "Varna" denies, to so-called Sudras and so-called Panchamas (1) freedom of worship, (of the Atlantic charter) Archakatva, i.e, temple service in 7 lakhs of village. Temples and holiest temples of Kasi, Brindavan, etc., (2) Spiritually murders 23 crores of non-Brahmin Hindus by not allowing Brahmanathva for salvation in this life, (3) denies the right of marrying the Brahmin's daughter, (4) and denies individual freedom to select the profession of his heart which is against Atlantic charter because Kshatriyathva if a so colled Sudra or Panchama assumes he is a "Patita" a fallen creature, (5) discourages individual genius, i.e., rising to kingship of so-called Sudras and so-called Panchamas a (Salivahana who dethroned mighty Vikramarka a Mahatmaji, a professor Ramanujam or a Valmiki, etc., so it is against Atlantic Charter, (i) against conscience, (iii) against nonviolence, (iv) and against Individual freedom as in "Toddy tapping," profession etc.

WORKING COMMITTEE

The Working Committee's Karachi fundamental rights resolution has not granted the right of adopting Brahmanathva Kshatriathva and Vysyathva to so-called Sudras and prevents i the so-called Sudras so-called Panchamas i from becoming temple servants in all the 7 lakhs of village and town temples and holeist temples of Kasi Haridwara, Brindavan, etc., (ii) Spiritually murders by not allowing them to adopt the 6 rituals of the Brahmin in this birth, (iii) denies the right of marrying the Brahmin's daughter religiously, (iv) While continuing the existing right of the Brahmin to marry the so-called Sudra's daughter (v) And hence it is a dishonour to them, (vi) And it is against Atlantic charter's freedom of worship, (vii) And against i dividual freedom (viii) denial of Brahmavathva and Kshatriyathva are highest social religious and political rights and status.

Vasudevanallur (NES).
Tuticorin (NES).
Alangulam (NES).
Karungulam (NES).
Sathankulam (NES).

KANYAKUMARI DISTRICT.

Agastheeswaram (CD).
§ Munchira (CD).
Rajakkamangalam (NES).
Killiyoor (NES).
Melupuram (NES).
Thalakulam (NES).

* Reverted National Extension Service Blocks (former Community Development Blocks).

† Reverted National Extension Service Blocks (former Lower Bhavani Community Project.)

‡ Reverted National Extension Service Blocks (former Periyar Community Development Project.)

§ Reverted National Extension Service Blocks (former Vilavancode-Neyyatinkara Community Project.)

(*a*) These five blocks have been bifurcated into equal number of blocks with effect from 1st April 1958.

. GOVERNMENT EXPENDITURE AND PEOPLE'S CONTRIBUTION UP TO MARCH 31, 1957 (ALL-INDIA FIGURES)

		Government Expenditure.	People's Contributions[a]
	Rs in crores.	Value in (Rs. crores).	Per Block (Rs. '000.
Post-Intensive Blocks.			
1. 1952–53 series (October 1952 to March 1957).	30·47	11·39	553
2. 1953–54 series (October 1953 to March 1957).	6·70	2·71	511
Community Development (Converted National Extension Service) Blocks.			
3. 1955–56 series	8·64	7·45	490
4. 1956–57 series	9·39	10·63	425
National Extension Service Blocks.			
5. 1954–55 series (October 1954 to March 1957).	3·23	3·13	243
6. 1955–56 series (April 1955 to March 1957).	3·80	4·08	181
7. 1956–57 series—			
(*a*) April 1956 allotment (April 1956 to March 1957).	1·47	1·03	48
(*b*) October 1956 allotment (October 1956 to March 1957).	0·84	0·95	35
Total ..	64·54 [b]	41·37	275

a In cash, kind and labour.

b Total includes a sum of Rs. 5·91 crores, as cost (tentative) of imported equipment.

GOVT. PRESS, MADRAS

ERRATA

Page.	*Para.*	*Line.*		
1	3	3	..	*For* "III", *read* "111".
1	3	5	..	*For* "two-thirds", *read* "two-fifths"
4	4	1	..	*Delete* "now".
4	4	2	..	*Delete* "also".
15	3	15	..	*For* "Collector", *read* "Collectors".
19	1	2	..	*For* "Balwanthara", *read* "Balwantharai".
23	1	6	..	*For* "Some", *read* "come".
24	1	6	..	*For* "last year", *read* "in 1956".
26	1	27	..	*For* "or", *read* "on".
33	5	2	..	*Add* "of Grama Sevaks" after "grades".
53	..	10	..	*For* "is", *read* "are".
56	1	2	.	*For* "assimiable", *read* "assimilable".
67	1	3	..	*Add* "on 13th May 1956" after "district".
68	1	3	..	*For* "treacle", *read* "trickle".
70	1	10	..	*For* "production of", *read* "production on".
76	1	2	..	*Delete* "three".
93	1	12	..	*For* "in act", *read* "in fact".
100	3	3	..	*For* "food", *read* "ford".
101	..	2	..	*For* "as under", *read* "asunder".
103	4	1	..	*For* "existing", *read* "exciting".
110	2	6	..	*For* "sight", *read* "light".
127	..	..	..	In caption *for* "Ideas and Ideas", *read* "Ideas and Ideals".
127	1	6	..	*For* "vevified", *read* "vivified".
132	..	4	..	*For* "Approximate", *read* "Appropriate".
137	..	4	..	*For* "concerns", *read* "Centres".
155	1	1	..	*For* "C.S.W.B.", *read* "Central Social Welfare Board".
155	3	1	..	*For* "S.S.W.A.B.", *read* "State Social Welfare Advisory Board".
157	..	..	..	In caption *for* "Agricultural Animal Husbandry", *read* "Agriculture and Animal Husbandry".
157	Item	No. 1	..	*Add* "maunds" after "6,237,013".
157	,,	2	..	*Add* "acres" after "416,013".
157	,,	3	..	*Add* "maunds" after "517,622".
157	,,	4	..	*Add* "Number of" before "compost pits".
157	,,	5	..	*Add* "Number of" before "improved".
157	,,	6 (*a*)	..	*Add* "Number of" before "agricultural".
157	,,	7	..	*Add* "Number of" before "improved".

[P.T.O.

Page.	Item No.	
157	. Item No. 8 ..	*Add* "Number of" before "improved".
157	" 12 ..	*Add* "Number of" before "rural".
157	" 13 ..	*Add* "Total length of" before "Drains constructed".
157	" 13 ..	*Add* "Yards" after "337,158".
157	" 15 ..	*Add* "Total length of" before "village lanes".
157	" 15 ..	*Add* "Yards" after "161,146".
158	" 16 ..	*Add* "Number of" before "Drinking-water".
158	" 17 ..	*Add* "Number of" before "Drinking-water".
158	" 19 ..	*Add* "Number of" before "Reading rooms".
158	" 20 ..	*Add* "Number of" before "Community".
158	" 21 (i) ..	*Add* "(*a*) Number of" before "Youths" and *delete* "(*a*) Number".
158	" 21 (ii) ..	*Add* "(*a*) Number of" before "Mahila" and *delete* "(*a*) Number".
153	" 23 ..	*Add* "Miles" after "16,190 and 11,332".
159	" 28 ..	*Add* under this item—

4. Total number of villages in Madras State.	17,400
5. Total number of villages covered by the C.D., N.E.S. and Post-Intensive Blocks in Madras State as on 1st April 1958.	8,033

Page.	*Line.*	
160	12 ..	*Add* "(N.E.S.)" after "Melmalayanur".
162	1, 2, 3 & 4 ..	*Read* "‡" *for* "*" before "Madurai", "Melur", "Vadipatti" and "Alanganallur".

ACKNOWLEDGMENT—*Extracts taken from the publications of Ministry of Community Development, Ministry of Information and Broadcasting and Madras State Government journals, publications and reports.*

TAMIL NADU ARCHIVES LIBRARY
9085
31:11-211